

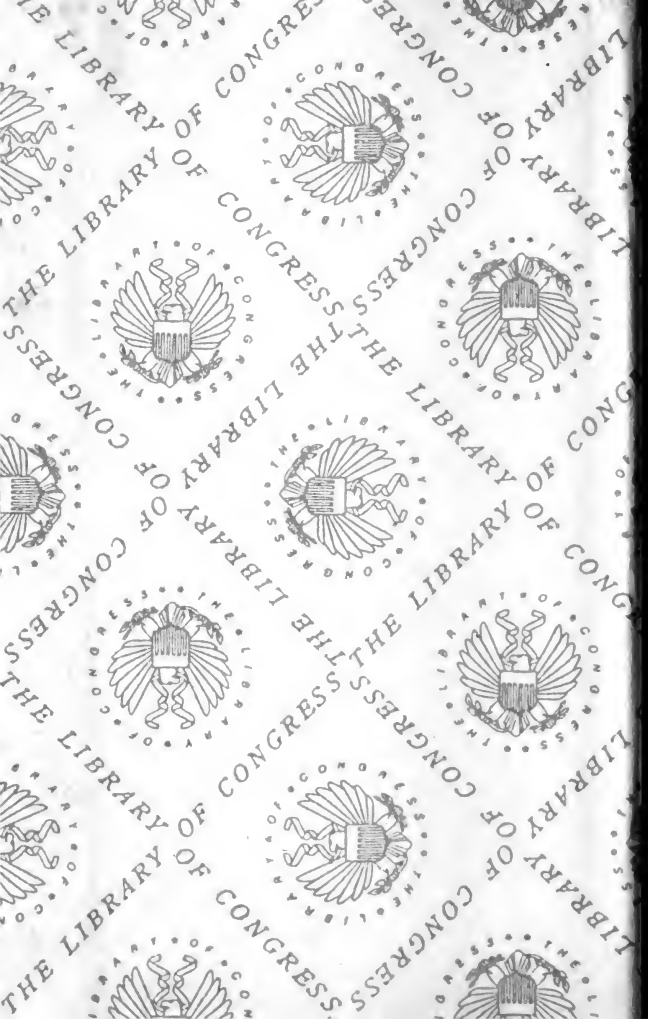
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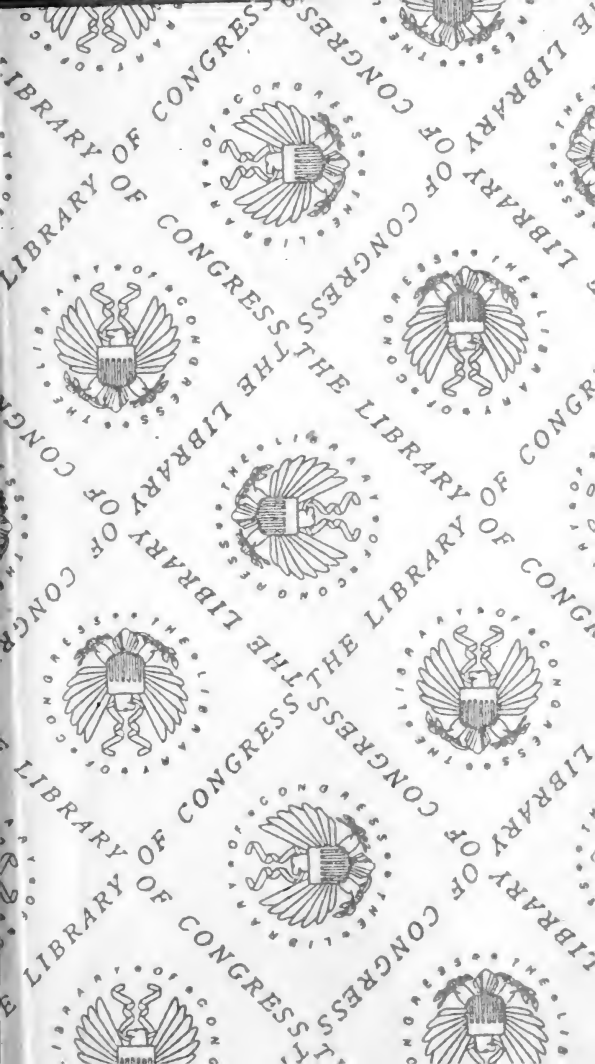
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A  
BRIEF SKETCH

OF THE

PRESENT STATE AND FUTURE EXPECTATIONS

OF

THE JEWS.

*aim*  
By RIDLEY H. HERCSHELL.

FIRST AMERICAN EDITION.

PHILADELPHIA:

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## PREFACE

TO THE FOURTH EDITION.

I AVAIL myself of the opportunity given me by the publication of a new edition of this little work, to express the gratitude and pleasure I feel at the favourable reception this humble attempt of a stranger and foreigner has met with, not only from my Christian friends, but from many others, in this my adopted country. I also think it better, in this way, to answer some objections that have been made to it; as an attempt to obviate

them by interpolations in the book itself would tend to break the continuity of the subject.

Some persons have remarked, that I seem to regard the blindness of my brethren, not as a judicial infliction, but as produced by what are termed second causes. To this, I will, in the first place, give one general answer, which I have given elsewhere, that may tend to account for many omissions. As I am conscious of having stated nothing but *facts*, I do not feel answerable for any conclusions that may be drawn from them. In this case, however, I have no hesitation in stating, in the most explicit manner, my conviction, that the partial blindness which has happened to Israel

has been by the determined counsel and foreknowledge of God; nevertheless, I do not see that the belief of this in regard to any event foretold in Scripture, should make us overlook the means by which, in providential dispensations, ordained events are brought to pass.

I have been charged with drawing too favourable a picture of my own brethren, while I have been too severe on professing Christians. To this I can only reply, by stating, that I have not intentionally done either; and by reminding my readers that my comparisons do not refer to this country. I do not compare English Jews with British Christians; I compare the Jews of my native country with the ungodly heathens around

them, as the papists and infidels, who assume the Christian name, ought more properly to be denominated.

If this imperfect sketch should be the means of calling forth one kindly feeling towards my poor brethren, or shall in any instance check the hasty condemnation of a whole nation, on account of some unhappy individual specimens, I shall feel that it has not been written in vain.

*January, 1837.*

A

## BRIEF SKETCH,

&c.

IN compliance with the request so frequently made me, by those friends of Israel, to whom I have endeavoured to impart more just views of the present condition of my brethren the Jews, than I find to be commonly entertained among Christians, I sit down to make the following statement; hoping by it, through the blessing of God, to awaken, amongst the true disciples of Jesus, a feeling of deeper interest towards my brethren, and, ought I not to add, *His* brethren, according to the flesh; who, let it never be forgotten, are still, as a people, beloved of God for the Fathers' sakes.

Before proceeding to disclose the spiritual state of my brethren, their measure of religious knowledge, and the nature of their future expectations, I will first advert to a subject on which I have been repeatedly questioned: namely, the strong enmity manifested by the Jews against Christians and Christianity. O, my friends, this is a painful and delicate subject; but I will, in the strength of God, speak the truth on it in love. In order to show that I do not treat of it under the influence of what some might consider my former Jewish prejudices, I will state the occasion of my recent visit to the Continent; from which they will perceive, that I saw every thing with the feelings of one who was jealous for the honour of the religion of Jesus, and deeply pained that his holy name should be blasphemed through the conduct of his professed disciples. In doing this, I shall say no more about myself, than seems necessary to give my readers a



correct idea of the circumstances in which I stood in regard to my own family, and the rest of my kinsmen according to the flesh.

After the Lord, through his goodness and tender mercy, had, by his Spirit, enabled me to see that Jesus of Nazareth is the Messiah, I was for some years cut off from all intercourse with the pious Jews of the Continent; my own dear parents and relations, who are very much devoted to the service of God, being determined no longer to countenance me; thinking that I had forsaken the Lord God of Israel, and consequently, viewing me as a heathen man. This was a very bitter cup for me to drink; but not to be compared to the joy of beholding Him who is come to be "a light to lighten the Gentiles;" and will yet, according to his own promise, become the "glory of his people Israel," that his salvation may be unto the ends of the earth. In the month of June 1832, the Lord was pleased to

answer my daily groanings, and caused the heart of my beloved father to be softened towards me. He wrote me a very affectionate letter, expressing a great wish to see me once more; and offering to take a journey of five hundred miles to meet me. I felt filled with praise to my Lord and my God who had done this for me. I replied by return of post, saying that I would save him the trouble of taking such a long journey, and would myself go to Poland to see him.

I will not enlarge on my own feelings in the prospect of again meeting my beloved family, in the knowledge of the pain I should inflict, and the prejudices I should have to encounter. But I must express the grief and humiliation I experienced, when I reflected that, except in so far as I might be enabled to manifest somewhat of the spirit of Christ in my own walk and conversation, I had nothing but a dead history to present to them; I could not point out to them a living

church, filled with the power and love of her Head; witnessing that He who was dead, is alive, and hath all power in heaven and earth. Alas! what have we instead of this? A mixed multitude of baptized persons, calling themselves Christians, and living in sin; professing to be the followers of Jesus, and not doing the things he commands.

I had proceeded but a little way on my journey, when I was painfully reminded of all this. In the coach in which I went from Hamburgh to Berlin, I met a Jew and his wife, evidently persons in affluent circumstances. At first they would not acknowledge they were Jews, and, indeed, seemed very much displeased at such a supposition; yet I found them quite ignorant of Christianity. After a great deal of disagreeable conversation, the lady at length disclosed the secret to me, which was; That several years ago, the emperor of Russia gave out a decree, that no Jew should remain at St. Peters-

burgh, unless he were baptized; all the pious and conscientious Jews, therefore, were obliged to leave their possessions, and go to some other place; while those who were less so, paid a sum of money to a priest, to give them a certificate of baptism; among which number were my travelling companions. In order, if possible, to guard against this evasion of the law, it is customary to punish with the utmost rigour those Jews, who, being called Christians, continue to associate with their brethren, or to observe any of their own customs. They are either imprisoned for life, or sent to Siberia. This is the reason why the persons of whom I have spoken, were so unwilling to confess their origin, or hold any communication with me. My readers will be pleased to learn, that after their avowal of the truth, I had much interesting conversation with them, respecting the prophecies concerning the Messiah, and other subjects connected with Christian

doctrine ; and that, at their own request, I remained a day at Berlin with them, for the purpose of continuing our conversation. Does the mode of propagating the religion of Christ which I have mentioned above, need any comment? Need I point out the effect which such proceedings are calculated to produce on the mind of a Jew? O, my friends, take into consideration the conduct of those calling themselves Christians towards the Jews, for many centuries past, and you will find sufficient reason why the very name of Christian presents to them every thing that is hateful. Look to the persecutions which they have sustained in times past in Spain, France, Germany, and England! Look to their present state of suffering in Poland and Russia, where they are driven from place to place, and not permitted to live in the same street where the so-called Christians reside! It not unfrequently happens, that when one or more wealthy Jews have

built commodious houses in any part of a town, not hitherto prohibited, this affords a reason for proscribing them; it is immediately enacted, that no Jew must live in that part of the city, and they are forthwith driven from their houses, without any compensation for their loss being given them. The alternative of being baptized, indeed, is proposed to them, and thus a new cause of hatred to the name of Jesus, and a new ground of contempt for a religion that would accept such converts, are given them, in addition to the example of rapacity and injustice which his professed disciples exhibit to them. In England, although the Jews labour under certain civil disabilities, yet justice is as open to them as to the Gentiles. In Poland and Russia it is far otherwise; they are oppressed on every side, yet dare not complain; they are robbed and defrauded, yet obtain no redress. Nor are their wrongs confined to those injuries, that from their very nature cannot

occur frequently in a man's life, and from which the poverty of the poor may exempt him, or the money of the rich buy him off; in the daily walk of social life, insult and contempt meet them at every turning. The children in the streets often throw stones at the most respectable Jews, and call them opprobrious names. If a Christian, I use this term not in its *true* meaning, but in the only sense in which a Jew can understand it; one who *professes* to be a follower of Christ; if a Christian, I say, comes into a coffee-house where he sees some Jews sitting, his pious zeal prompts him immediately to utter some expression of insolent contempt, with which the proverbs and common sayings of his country amply supply him; such as, "I would rather kill a Jew than do so and so;" and many similar expressions of malevolence. On conversing very recently with a respectable young Jew, who was at my house, I expressed my surprise that he

who had a comfortable home, and a father able to provide for him in his own country, should think of quitting it, for the uncertain vicissitudes of a residence in a land of strangers; when he honestly confessed, that his spirit could no longer brook the continual insults to which the Jews are exposed in Poland; and that he would rather live in poverty in England, than submit to them.

During the time of Easter especially, which the Jews are aware is a festival in honour of Jesus, the malevolence displayed towards them exceeds all bounds. It is then hardly safe for them to walk the streets; and they are obliged to close their shops, and shut up the windows of their dwelling-houses, to prevent them from being broken. Such are the manifestations which the Christians give the Jews of the spirit of Him who said: "Father, forgive them, for they know not what they do!" There are on record many atrocities which, in yet more bar-



barous times, used to be practised at that season towards the Jews: and though happily these are now but nursery tales, they serve in that capacity to nourish in the mind of the infant Jew, a deep and bitter enmity towards those who he soon learns to feel are still his cruel oppressors; and who give him every reason to believe that they want the power only, not the inclination, to commit all the enormities that have been narrated to him.

I have no wish to exhaust this painful subject, so I say nothing of the many oppressive taxes and severe penalties to which, in most parts of the Continent of Europe, but especially in those I have already alluded to, the Jews are liable. I shall now proceed to notice a charge brought against them, not for the sake of making invidious comparisons, but at once to correct an error respecting them, and to point out another stumbling-block in the way of their reception of Christi-

anity. I have frequently heard it asserted, in the loose, yet confident manner, in which so many assertions are made in the present day, that the Jews are more depraved in their moral conduct than the Christians. If we consider what Christianity requires, together with the aids it promises, we should indeed expect to find among Christians, a purity of principle and of action not to be looked for elsewhere; but alas! what *ought to be*, and what *is*, are two very different things as far as professing Christendom is concerned. I may confidently appeal to all who are acquainted with the state of society amongst Christians and Jews on the Continent, whether the superiority in point of morals, be not greatly on the side of the latter? I deny not, that there are to be found among Jews, as well as Gentiles, too many licentious and dissipated characters, yielding themselves up to all the corrupt affections of the carnal mind; and among that too numerous class of friend-

less outcasts, shut out from the comforts, and set loose from the restraints, of family and social ties, there are doubtless many revolting instances of depravity to be met with: but to judge of the manners of the nation at large from these, is as fair as if I were to set forth the habits of the lowest and most worthless of the population of London, as a sample of the manners of the English in general. In the better classes of society on the Continent, there is, as I have already said, more strictness of morals among the Jews, than among the Christians. I firmly believe one cause of this to be, that they have more of the fear of God among them than the Christians have: but two other causes contribute materially towards it: one is the early marriages of the Jews; the other, the strictness with which female propriety is enforced; I have no hesitation in saying, that the purity of the Jewish females is as jealously watched over as is that of the En-

glish women; how much laxity there is in this respect among the Gentiles, in most of the large towns on the Continent, is well known. The immorality of the Christians is quite proverbial among the Jews. You may imagine what I felt, when inquiring one day of my brother concerning an old acquaintance of mine, he replied, without having any intention to offend me, or even reflecting how his answer was likely to affect me, "He lives exactly like a Christian;" meaning, that he led a profligate life. Another day he pointed out to me a young Jewess, who having devoted herself to a life of depravity, found it suited her better to quit her own people entirely, and therefore got herself baptized into the Roman Catholic Church. This leads me to notice the cause of the bitter animosity, with which the Jews regard those of their brethren who have made a profession of Christianity. The great majority of the converts with whom they are acquainted,

have become so from some motive of self-interest, and generally consist of those who care neither for their own religion nor any other. These additions to the professed Church of Christ, generally become the most bitter persecutors of their Jewish brethren; often lodging criminal informations against them, and instigating those in authority to oppress them. And even those few whose conversion to the true spirit of Christianity may be real, have too much withdrawn themselves from their brethren according to the flesh, have completely amalgamated with the Gentiles, and have appeared anxious to escape altogether from the reproach of having ever belonged to the seed of Abraham. Those, again, who have professedly devoted themselves to be missionaries to the Jews, have, generally speaking, not only injudiciously, but I may add, unscripturally, set out by opposing all that is already believed by the Jews, whether true or false. Instead

of opening up to them the meaning of that part of divine revelation which the Jews receive,—instead of persuading them, like our brother Paul, “concerning Jesus, both out of the law of Moses, and out of the Prophets,”—they have too much held up the New Testament as a sort of rival to the Old; and have thus, without intending it, given countenance to an opinion that is very general among the Jews; namely, that Christians, if they do not altogether reject the law and the prophets, at least regard what is denominated the Old Testament as being very inferior to the New Testament; and from what I have heard, even in this country of comparatively great light and knowledge, I fear this impression is not altogether without foundation. Is there not a tendency, even among real Christians, to regard the Old Testament Scriptures simply as a historical record of past events? Do they not, with the exception of a few who have given their attention

particularly to the subject, regard the prophecies as being for the most part already fulfilled ; and have they not, by spiritualizing away what they admit to be yet future, from their true meaning, cast additional stumbling-blocks in the way of inquiring Jews, by throwing a degree of doubt and absurdity over all their interpretations of Scripture? To tell a Jew that Zion and Jerusalem mean the Gentile Church, and that “the land where their fathers have dwelt,” means Heaven, is at once to tell them what is false, and what is glaringly absurd. And here I must notice, with more severe reprehension, the way in which Christians treat what they call the Mosaic law. Do they not too often speak of it, as if Moses, and not God, had been its inventor ; as if its rites and ceremonies were the traditions of a dark and ignorant age ; and as if, since Christ came, the whole had been discovered to be a mistaken and an evil thing? I do not say, that they maintain

these views in so many words, nor even that they intend to inculcate them so broadly as I have stated them; but certainly their mode of treating the subject leads the Jew to believe this, and is necessarily most offensive to his feelings, by seeming to throw contempt on what he regards, and justly regards, as holy and sacred—even the law of his nation, ordained by God himself. The practice of the apostolic church, the standard to which the Church of Christ in all ages has professed to appeal, was very different. The many thousand Jews, who believed in Jerusalem, were all zealous of the law; and Paul, when accused of teaching the Jews that were among the Gentiles to forsake Moses, and not to circumcise their children, immediately repelled the imputation, by showing that he himself “walked orderly, and kept the law.”\* This would be counted carnal

\* As to the opinion I have often heard expressed, that St. Paul did this as a matter of



and Judaizing, by Gentile believers in the present day. When I hear Christians make use of the word, *Judaizing*, how painfully it reminds me of the state into which they have brought the Church through a mistaken mimicry of the Jewish ritual! The Christian Church at an early period began to lose sight of the peculiar promises made to the Jews as a nation; and by misinterpreting the meaning of such statements, as that the blessing of Abraham should come on the Gentiles through faith, the latter not only appropriated to themselves, in a figurative sense, all the promises made literally to

expediency, out of compliance with Jewish prejudices, it seems too absurd to require refutation. If he found many thousand Jews in an error, it was a sinful deception, not of Paul alone, but of the other Apostles, to do that which was calculated to make them continue in error. If I could think thus of the Apostles of Christ, how could I trust them in any thing else? No; I believe they acted honestly and uprightly, as unto the Lord, and not unto men.

the former, but came at length to set aside the literal fulfilment altogether. This I believe to be the origin of all the errors of the Papacy; they forgot the true end of what they denominate the Gentile dispensation; instead of recollecting what God declared by his servant Moses, that because the Jews moved him to jealousy by that which was not God, he would move them to jealousy by those who were not a people,—and forgetting James's declaration, that God would visit the Gentiles, to take *out* of them a people for his name, and that *after this* he would return and build again the tabernacle of David,—they magnified this visitation of the Gentiles into the ultimate purpose of God, and began to say, 'The temple of the Lord, the temple of the Lord, are we. They then commenced an imitation of the temple worship, and Jewish rites; introduced different orders of priests, changing their garments as they ministered,—erected an altar, made the mass a substitute

for the daily sacrifice, and infant baptism for circumcision. The Protestant Church has rejected some of these errors; but it has retained too much of the *Judaizing* spirit.

Will my Christian brethren, after what I have stated, continue to express surprise at the prejudices of Jews against Christianity? Or can they justly accuse men, circumstanced as I have described my brethren in Poland and Russia to be, of rejecting Christ? I confidently assert, that Christ has never been preached to them, and that Christianity has never been exhibited to them. This declaration may, at first sight, appear rash and uncharitable; but when examined will be found strictly true. Consider what is presented before them as Christianity. They see those who are called Christians, divided into two sects; the one they consider, not unjustly, as infidels, without religion; the other as worshippers of images. Those who have only seen Papacy,

in the modified form in which it is forced to appear in England, cannot have adequate conceptions of the impression its superstitious rites make on the minds of Jews, in countries where those rites are publicly exhibited. Let my readers remember the constant denunciations in the Old Testament Scriptures against the makers and worshippers of images; nay, let them only call to mind the second commandment; "Thou shalt not make unto thee any graven image; thou shalt not bow down thyself to them, nor serve them: for I, the Lord thy God, am a jealous God:" and they must admit, that a Jew is entitled to look with the utmost abhorrence on what appears to him the image-worship that is continually going on around him. His eye is everywhere offended with the sight of images; in the streets, outside the churches, in the highways; and he is from time to time scandalized by public processions in which images are carried through the streets,

not only with pomp and parade, but with every mark of devout adoration. I shall not stop to inquire, whether the poor ignorant Papist really worships the wooden idol, but certainly to the Jew he appears to do so. Persons have frequently said to me, "Is it not wonderful that the Jews should still remain blind to the truth of the Gospel, with the light of Christianity shining around them?" O, my friends! what is the light beheld by the Polish or Russian Jew? He sees at the meeting of two roads a crucifix, with a rude and disgusting image as large as life; he sees the passers by devoutly kneel before it, pray to it, kiss it, pay to it all those outward marks of adoration, which the Word of God tells him are due only to the invisible Jehovah! Is this the light of Christianity? Or, is it so wonderful that he should refuse to fall down and worship this wooden God of the Christians?

I will not say that such an extensive

portion of professing Christendom is altogether without a few of God's hidden ones; but these are effectually hidden from the Jews; and even if they were not, bear such a small proportion to the general mass of ungodly heathens, who usurp the name of Christian, that if any difference were perceived, it would be laid, not to the account of Christianity, but of natural disposition. Let Christians remember how they condemn the whole Jewish nation, on account of certain individual cases that come under their notice, and they surely will not blame the Jews for judging of Christianity by what they see universally practised around them, by those calling themselves Christians. Shall I be told that they ought to read the New Testament, and judge of Christianity from it? O! my friends, can you wonder that the Jews think it sin even to look into a book, the professed believers of which manifest nothing but what they know to be hateful in the sight

of God? I well remember what an overwhelming effect it had on my mind, when I was first led, in the providence of God, to read the fifth, sixth, and seventh chapters of St. Matthew's Gospel. I then looked with astonishment on those called Christians, and was led to inquire if these were really the doctrines they professed to believe!

But, my friends, was it ever the purpose of God that either Jews or Heathens should learn to know the Saviour of the world from the pages of a book; while those who should have been his living witnesses were acting in direct opposition to the truths he revealed? Let it not be imagined, for a moment, that I undervalue the blessed record of what Jesus hath done, as a means of converting sinners; I shall surely be acquitted of this when I state, that its perusal was the chief instrument used by God, in opening my eyes to behold in Jesus of Nazareth, the Messiah and the Saviour of the world.

But I wish to state my conviction, that the expectations formed by many good men of the effects to be produced simply by the distribution of New Testaments among the Jews, and by sending out a few men to argue with them on certain scriptural questions, are vain and extravagant; and expose many well-meaning persons, who entertain them, to a constant succession of disappointments. O, my dear Christian friends, especially dear, because I believe you sincerely seek the good of Israel, consider well what was the end of Christ's mission to the world! It was to make known to rebellious man the love of the Father. And he himself hath said unto us: "As my Father hath sent me into the world, so have I sent you into the world;" that is, in order that we may manifest to all around us the very love that is in the heart of Jesus; that we may show forth in our conduct, the very holiness of the life of Jesus. This is the way in which



the Church should have preached the Gospel,—proclaimed the good news,—to every creature. What avails it to speak of the love of Christ, while his professed followers manifest the very hatred and malice of Satan? What avails it to tell of a Saviour who came to deliver men from the dominion of sin, when those who are called by his name live in the practice of all iniquity? O, it is fearful to think of the accumulated load of guilt, that lies on the head of that which calls itself the Christian Church! Let not those few of her members who are truly spiritual, lull themselves asleep by saying, “Peace and safety,” while sudden destruction is about to come upon her. Let them not point to her Bible and Missionary Societies, as if these could now redeem a character ruined by centuries of ungodliness; as if they could stem the torrent of iniquity which her own polluted streams have helped to swell! Say not that the *real* Church of Christ is not chargeable

with the sins of the visible Church: My friends, it is, it must be, the *visible*, to which Jews and Heathens look; do you expect them to see, that which your yourselves declare to be spiritual and *invisible*? No; in such proportion as you have connived at the world's calling itself the Church, you are guilty of the consequences that have flowed from this fatal error. I know that those whose hearts are right with God, will be saved, when the wood, and hay, and stubble, which they have built on the true foundation, shall be burnt up; but I believe that they will then know what it is to be saved "as by fire."

I find that persons in England have such inadequate notions of the fearful state of morals, in the remoter parts of Poland and Russia, that I must enlarge more on this subject than its painful and revolting nature would incline me to do; but it is necessary they should be acquainted with the real state of the case,

in order that they may more readily apprehend the extent, as well as the cause, of that absolute abhorrence of what is called Christianity, which the Jews in those countries entertain. Let it be remembered, that many of those districts, where the Jews dwell in the greatest numbers, are not only remote from British intercourse and influence, but have probably scarcely ever been visited by the feet of British travellers; and the state even of those places that are more frequently resorted to by strangers, cannot be so accurately known by one merely passing through, as by those residing in them. The Christian, the scientific, or the literary traveller is generally too much occupied with the peculiar object of his journey, to mark the different shades of moral depravity that exist in the provinces through which he may pass; and though it may be said that these will naturally attract the notice of the first of those classes; yet, as he will not go

about to seek scenes of vice, so neither will they be forced on his notice in the way in which business, neighbourhood, or other unavoidable causes, thrust them before the sight of many of the inhabitants of the same town, who would not willingly witness such conduct.

The Jews are aware that Christians have, as well as they, a day which is called their Sabbath, and various other festivals or holidays. How do they behold these days, professedly devoted to the service of Christ, spent by his pretended worshippers? They see the country part of the population coming in to join their brethren of the towns in the services of the Church; and after these are over, they see them resort to the public houses, not merely to spend the rest of the day in rioting and drunkenness, but even in the commission of those crimes, which the Apostle says, "ought not to be so much as named among Christians." And this is not done under

the veil of privacy or concealment, but openly, and shamelessly, in the sight of all who may chance to pass near those haunts of iniquity. These are not rare instances of depravity; they are weekly, if not daily, occurrences. They are those outward specimens of the conduct of the Christian portion of the community, which by continually meeting the eye, make the strongest impression, and give the Jews reason to believe, that the conduct of those whose behaviour is not laid open to their view, resembles in kind, at least, if not in degree, that which they constantly witness. Their intercourse in business, with what may be termed the more respectable class of society, is not calculated to give them an idea that honesty and uprightness are esteemed necessary virtues. When disputes occur between them, the Jew is not allowed to make oath against the Christian; this privilege is restricted to his opponent;

and perjury is, in such cases, too common to excite any surprise.

These facts require no comment, to show the effects they necessarily produce on the mind of any Jew, who is conversant with the Word of God, as contained in the Old Testament, and utterly ignorant of those divine precepts inculcated by Jesus Christ. But it may give my readers a more vivid picture of the impression they make, if I present them with a few extracts from the letters of one of my dear brothers. In referring to my profession of Christianity, he writes as follows:—

“I certainly desire to find out what your belief exactly is; for never has even a thought about the Christian religion found a resting place within my mind. I always considered it a great sin against the Lord, even to think for a moment, or make an inquiry, about a religion that produces such fruits. Let me

only remind you, dear brother, of the conduct of Christians, in our country; can any thing be more degrading, more openly wicked? Do they not go on, from day to day, lying, cheating, and committing adultery? I am sure the wickedness in the days of Noah could not be worse. How gracious and long-suffering is our God, that He does not manifest his displeasure by some signal judgment! \* \* Is this the religion you desire me to embrace—this the assembly you wish me to join, and for their sake to separate myself from my nation?

“Tell me, dear brother, wherein does the Christian religion consist? is it only in persecuting the Jews? If so, I must give them credit for rigidly keeping this precept. Not only do they hate us, but they seek for opportunities of expressing their hatred and contempt. From the very cradle, their children are instructed in this, by the living example of the parents. A short time since, as I stood be-

fore the house of a gentleman in ———, waiting for a friend, the child of the gentleman, which could hardly utter a few sentences, spit several times in my face, and said, with its stammering lips, ‘you accursed Jew!’ I was at first disposed to complain to its parents, though I knew it would avail but little; but as I turned to go into the house, the words of King David came into my mind, when Shimei cursed him; I therefore took it as a chastisement of the Lord, because of our iniquity; my soul was overwhelmed within me, and I wept before my God, and asked forgiveness.

“Need I remind you of their cruelty, and revenge against us, when their idolatrous processions are passing through the streets, because we will not disobey our God, and bow down to their images? You are aware that nothing but flight can secure us from severe personal injury, or even loss of life. When I was travelling lately with our father, there



happened to be a procession in a village through which we were passing. Knowing that we would not be induced to pay homage to their idols, they assailed us with stones, and had not the swiftness of our horses enabled us quickly to get beyond their reach, we might have been murdered in their fury.

“ How can I, for a moment, compare the religion of the Christians, and of the Jews! Has any nation under heaven suffered so much as we have, for these many centuries, because we will not worship idols? And is it not wonderful, that while the great sin of our forefathers was worshipping the gods of the nations, we have been, by the watchful care of the God of Israel, preserved from this during our long and dark captivity; and for eighteen hundred years have borne witness that Jehovah alone is to be worshipped? I will therefore serve him, and will wait for the fulfilment of all His gracious promises.” \* \* \*

Christians express much surprise at what they term the obstinate resistance made by the Jews, to the reception of Christianity. They forget that this very obstinacy is honestly intended by them as adherence to a religion given them by God himself; and that any attempt to overturn that which they know to be true, otherwise than by the exhibition of that which their consciences must recognize to be holy and divine, even the spirit and life of Jesus Christ, as shown forth in his members, not only must, but ought to be, as a matter of consistency, resisted by them as a wicked attempt to overthrow that which God has established. I know how invidious these remarks will appear to many, and to how much misrepresentation they may expose me; but I know they are the truth, and I state them as an answer to the numerous questions that are put to me, respecting the difficulties that attend the conversion of my brethren. I know, for I have myself been partaker

of, their habits, their modes of thinking, and the things most calculated to make a lasting impression on their minds. I know the futility of mere argument with those who, from early youth, are in the habit of making arguments on Scripture doctrines their favourite recreation; and the inefficacy of dogmatism, even with truth on its side, when used towards those who feel equally certain that they are right. I know that the mighty power of the Spirit of God can melt the stubborn heart of man, either by such instruments, or without them; but I am at present speaking of the fitness of the instruments themselves.

The following extracts of a letter from my brother, received some time after the foregoing, may not be uninteresting to my Christian friends:—

“ Your answer to my last letter gave me much pleasure; especially your declaration, that those in our country who

call themselves Christians, are not so; but are really heathens. After you told me what a Christian ought to be, and described to me what some of those you have the happiness of knowing in England, whom you denominate *real* Christians, truly are, I began to feel a desire to read the New Testament; and after a little hesitation, ventured to commence it. I cannot find expressions strong enough to convey to you how much I was astonished and overpowered at finding in it such holy and true doctrines; and such holy precepts inculcated on Christians, to make them wise unto salvation. But, dear brother, if there be only one New Testament, and if that be the one you gave me, how comes it, that the poor deluded creatures in our country think themselves the followers of Christ? And why do the Christians in England confine their zeal to the Jews? Why do they not send out missionaries to convert these poor heathens, who flatter them-

selves they are Christians, and to show them that they cannot be followers of Christ, when they live in the habitual commission of all that He forbids, and in the neglect of all that He commands? This might be serviceable to them, and would also serve to show the Jews, that the vice and impiety they see daily exhibited is not Christianity."

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I shall make no remark on the latter part of my brother's letter, further than stating my conviction, that no Christian will obtain even a hearing from a devout Jew, until he has disavowed all connection with the impiety and image worship of the lands in which they dwell. He may get many, who are less strict, to argue with him, because, as I have already said, argument is a favourite amusement with the Jews; but he will not get any one to give the subject of Christianity a serious thought, until he has convinced him that it is something altogether

opposite to that, which, from his infancy, has been daily exhibited to him as such.

Let it not be supposed that I seek to discourage the efforts of Christians for the conversion of my brethren; I only desire that those efforts should be rightly directed. I believe, in their present state of feeling towards Christians, that indirect efforts may avail more than an open attack on their prejudices and opinions. It is better to manifest the love and compassion of Jesus to a Jew, than to preach to him with all the weight of argument and eloquence; believe it, on the word of one who knows his brethren well, that one simple act of disinterested kindness, will go further towards making a Jew inquire, "What manner of doctrine is this, that produces such good fruits?" than a sermon of an hour long. I say not, that you should omit speaking a word in season; but the language of kindness is one universally understood,

which has no prejudice to encounter, and no opposition to overcome. You can scarcely imagine the joy it gave to a Rabbi, on the Continent, with whom I was conversing on the present state of the Jews, both spiritual and temporal, when I told him that in England I had met with Christians who do of a truth manifest love to God and to Israel; that some of them visit the poor Jews, giving them food and clothing, attending to the wants of their wives when in childbed, and performing many other acts of kindness towards them. He was overwhelmed with joy, and said, "My heart is quite warmed with the comfort of hearing that God has put into the hearts of some of the nations to favour the dust of Zion." He went on to say, that he felt assured from this, that the time draws near, when God will have mercy upon his people, and gather them from the ends of the earth.

I shall now proceed to give some ac-

count of the state of religious feeling among my brethren in Poland; and of the opinions commonly entertained among them relative to their future prospects. But as, in these days, it is particularly necessary to guard against being misunderstood, I must distinctly state, that I am fully sensible of the blindness and ignorance that exist among my brethren, and of the deadness of a large proportion of them to spiritual things. Nay, not only am I, as a believer in Christ, sensible of this, but those pious and devout Jews, of whom I now mean particularly to speak, are themselves deeply affected by the low state of the nation at large, and often make it the subject of deep humiliation. The erroneous opinion which I wish to correct among my Christian friends, and which I have found very generally to prevail, is, that though they admit there may be various degrees of outward moral characters among Jews, they consider that so far as regards spi-



ritual matters, there is nothing to be discerned but a dreary void. To remove this impression, I shall mention, in addition to facts with which I have been familiar from childhood, what passed under my own observation during my recent visit to Poland, when I was enabled to view the state of my dear brethren, with that clearer spiritual discernment which a knowledge of Christ bestows.

As the manner of Paul was to go into the synagogues, I followed his example every Sabbath-day, both in the towns through which I passed on my journey, and after my arrival at home. In some of the synagogues, the real earnestness with which they prayed that the Righteous Branch should speedily spring forth, and work the deliverance which God hath promised by the mouth of the prophets, struck me very forcibly; as well as the humility and prostration of soul with which they confessed their sins, in such sentences as the following:—"We

are more sinful than any other people; we ought to be ashamed more than any nation; the joy of the Lord is gone away from us, our hearts are wounded; why? because we have sinned against the Lord. The temple is destroyed; there is no Shechinah abiding among us; we are despised and trodden down by all people. The words of the prophets are fulfilled, that Israel is burned on every side, yet he layeth it not to heart. But now, Lord, look down from heaven, thy holy habitation, and cause the Messiah, Son of David, speedily to appear. And according to thine own promise, sprinkle clean water upon us, and cleanse us from all our filthiness, and from all our idols.”\* My heart was filled with joy on beholding the deep feeling with which these and similar petitions were uttered. I

\* This is not one continued prayer, but the substance of several petitions scattered throughout the Jewish Liturgy; the most striking of which are used in the daily prayers.

gave praise and thanks to God, for I saw that there is an invisible Missionary at work, even the Spirit of the Lord, to cause Israel to remember and cry unto the Lord, in the land of their dispersion. Is it not to be regarded as a fulfilment of this, that several thousand Jews of Poland and Russia have recently bound themselves together by an oath, that as soon as the way is open for them to go up to Jerusalem, they will immediately go thither, and there spend their time in fasting and praying unto the Lord, until he shall send the Messiah? Let the friends of Israel be stirred up to pray that this awakened feeling may spread and increase, that this shaking of the dry bones may become universal; as we know it is the first step towards their receiving the breath of life. Although it was comparatively a short time since I had intercourse with my brethren according to the flesh, I found a mighty change in their minds and feelings in re-

gard to the nearness of the time of their deliverance. Some assigned one reason, and some another, for the opinion they entertained; but all agreed in thinking that the time is at hand. I cannot help feeling regret that, in speaking of the conversations I had with many pious Rabbis and others, I must not only speak very generally, but must even suppress many of those things that would be most interesting to my Christian readers, from the knowledge that they were spoken in full confidence that such communications would be held sacred, and not repeated either to our own brethren, nor among strangers. And I am convinced, that thus to regard the inquiries of Jews respecting Christianity, who do not make an open profession of inquiring, is not only a matter of justice and good faith, but also of expediency: as the fear of having his remarks and questions noised abroad, is quite sufficient to deter a Jew from entering on the subject of religion with a Christian.

In the different towns where I attended the synagogues, I generally received the compliment, usually paid to strangers of respectable appearance, that of being invited to dine with one of the elders of the synagogue, after the worship was over; at whose house some others of the congregation were commonly invited to meet with me. I generally commenced our conversation by lamenting the low state of religion among our brethren, in which I was almost always most cordially joined by the others. The expression of one of them was very remarkable: "Ah!" said he, "we need a Jewish Luther to come amongst us, and stir us up." Our conversation always turned on what the work of Messiah is—on the nature of the blessings to Israel, and to the world at large, which his coming was to effect. This I often showed at considerable length, from the Psalms and prophets; and was listened to with the deepest interest. And when, in conclusion, I declared my be-

lief, that Jesus of Nazareth is the Messiah, who has already fulfilled part of the predictions concerning Him, and is coming again to fulfil the remainder, though the declaration usually excited much astonishment, it was received with less opposition than I expected.

The rule which I desired to take for my conduct among my own people, was the example of my brethren, the first believing Jews. Being called "in circumcision," I did not think it necessary to become uncircumcised; for this would be to make "uncircumcision" of some avail in Christ Jesus; whereas the apostle declares it to be of as little avail as circumcision; but that, like the difference between male and female, it is an outward not a spiritual distinction. This is a truth which most Christians of the present day have entirely lost sight of; so much so, that I fear their Christian charity will hardly prevent them from bestowing the epithet, not merely of *Judaizer*, but per-

haps even that of *Apostate*, on the first believing Jew, who shall circumcise his son. During my late visit to my father, I did not feel that Christianity imposed upon me a liberty, if I may use such contradictory terms, that would necessarily wound the consciences of those around me; I, therefore, carefully attended to all the little Jewish observances, the omission of which would have caused them pain; while they were fully aware I attached no superstitious importance to them. This attention to their feelings gratified them much; but their surprise and pleasure were greatly increased, when, on the first Sabbath after my arrival at home, they found me ready to accompany them to the synagogue. I could assure them, with truth, that, as the prayers used on that day were entirely scriptural, I could join in them with all my heart; and that in regard to the petitions for the coming of the Messiah, I, who looked for Him to come "the second time, without sin

unto salvation," longed as earnestly for his glorious appearing as they did. My appearance in the synagogue of my native town, the first *Meshumid* (apostate) who had ever been known to enter there, excited a great sensation; a few individuals hissed; but the respect felt for my father and grandfather, kept the majority silent. I was made to sit beside the chief persons in the congregation, and was called upon to read the chapter in the law. It happened to be the one in which the lifting up of the brazen serpent is narrated; I need not say, with what intense interest I read it; thinking of the Son of Man, who was, in like manner lifted up, that whosoever believeth in Him should not perish, but have eternal life. "O Lord Jesus! hasten to send again among thy brethren according to the flesh, men with whom, when they preach, Thou wilt also work, confirming the word with signs following: 'bearing them witness both with signs and won-



ders, and divers miracles, and gifts of the Holy Ghost!" (Mark xvi. 20. Heb. ii. 4.)

When I lament that the spirit of power, and the spirit of love, have both disappeared from the visible Christian Church, do not suppose, my dear Christian friends, that I contrast the conduct of Christians and Jews, with the spirit of being puffed up for one against another: no; it is with the desire of stating the simple truth in regard to both parties, and of stirring up the real disciples of Jesus, by a more abundant manifestation of His spirit of love, to provoke to jealousy my brethren, according to the flesh, instead of being eclipsed by them in the performance of many duties enforced by Christ and His apostles. It is a humiliating fact for professing Christians, that such precepts as, "Use hospitality one to another, without grudging:" "Be not forgetful to entertain strangers:" with all those that inculcate love to our brethren, are much more

generally exhibited amongst the Jews, than amongst them. When a poor Jew arrives in a town where he is a total stranger, if there be but a few of his brethren in the place, he goes to them without hesitation; well assured that, be they poor or rich, he will receive from them food and lodging. If he is a devout or learned man, he is received with honour and distinction, however mean his outward appearance may be. In a town where there is a synagogue, a poor stranger goes to one of the deacons, appointed for this and other offices of charity, who gives him a card of introduction to one of the wealthy members of the congregation, who immediately provides for his wants. If he be going a distant journey, he is often provided with letters of recommendation to the next town, at which he means to stop; and thus a Jew not only *may*, but as it is well known to my brethren, often *does* travel over a great part of the continent of Europe, with

scarcely a penny in his pocket. It may be asked, whether such unsuspecting kindness is never abused? I believe, comparatively, seldom; but, however this may be, it has never operated as a check upon the fulfilment of what the Jews consider a sacred duty. I must not omit to mention, that the facility of obtaining education, which in this enlightened country is comparatively a recent advantage, has long been enjoyed by the children of the poorest Jews on the Continent. It is customary for the Rabbi of each place, to spend much of his time in the education of youth; and among his pupils are often as many as twenty or thirty sons of poor parents, on whom he bestows tuition gratuitously; not only without grudging, but considering it an honour to be so employed. Those youths, again, are maintained by the Jews resident in the place; such as can afford it, giving one or more days' board in every week to one of the students; who thus, if the Jews be more

numerous than wealthy, is sometimes indebted to many of his brethren for a livelihood. Those again, who cannot afford to give even a weekly meal to any of the poor students, make them, from time to time, little donations of money, and thus show that they take a kindly interest in those who are, in many cases, orphans, or far from home and relatives. If any of those students manifest particular piety or talents, it is no unusual thing for such a one to be taken to reside in the family of one of the more wealthy Jews; where he is entirely supported, and thus enabled to prosecute his studies without the interruption of needing to labour for his support. And it will no doubt surprise some of my Christian friends, among whom matrimonial connexions are formed on a very different principle, to be told, that it is very common for this poor student to be united to one of the daughters of his wealthy patron, who thinks such a son-in-law not a disgrace, but an honour; and

who is himself the promoter of the union. Those individuals are generally chosen to be the Rabbi of some congregation; but until some such call removes him from the house of his father-in-law, it is no uncommon thing for him to remain there even for ten or fifteen years; himself, his wife, and family, maintained without any labour on his part. Thus, though we no longer enjoy the tents, and flocks, and herds, of our fathers, in the pleasant land, we have not altogether lost their patriarchal habits; and, it must be admitted, still retain some of the features of our father Abraham.

While on the subject of the respect paid by the Jews to acknowledged piety, it is fit I should mention, that when any project is in hand, at all connected with religion, the devout persons invariably take the lead in all such matters; the wealthy Jews consult them with the utmost deference; and would never presume to act, in any thing of the kind,

without their sanction and assistance. My dear Christian friends, I will not trust myself to draw the opposite picture to this, but will leave you to make the application for yourselves.

The ties of grace ought to be stronger than those of nature; and the Church of Christ, in "knowing no man after the flesh," ought to have been knit together by a spiritual union, far closer than that of natural relationship. Notwithstanding this, the consanguinity of the Jews binds them to each other, with an intensity of feeling, which I fear finds a nearer parallel among children of the same family, than among the professing disciples of the same blessed Master. We are often reproached with being *literalists*; and certainly we have an obstinate way of clinging to the very letter of things, that makes *brotherhood* with us a reality and not a name. We can truly understand the similitude of a human body, and say, "if one member suffer, all the members suffer

with it." Should a stranger seek to oppress the humblest individual, all the brethren will unite as one man to resist the aggression to the utmost of their power; former quarrels and animosities among themselves, are forgotten in a moment, and all unite for common defence, if one member of the family is touched. They are also exceedingly sensitive in regard to all that would cast a stigma on the nation. If a Jew is imprisoned, or is likely to suffer any public disgrace, no expense would be spared, that could by any possibility avert what is so repugnant to their feelings. So strongly does this feeling, conjoined with the higher one of compassion, operate, that should it be known that a Jew has been arrested, and cast into prison, in some distant town, where perhaps few or none of his brethren reside, it is no very uncommon thing for one who can afford it, to take a journey of many miles to inquire into the matter, and see if any thing can be done to release him.

To prove that such acts spring from a deeper principle than mere feeling, I shall relate an anecdote of my late brother-in-law, which my widowed sister told me on my recent visit to her; which by showing the sense of sin that accompanies a transgression of the law of love, will demonstrate that they are not produced by the mere impulse of natural compassion. One day a poor Jew came begging to him, and Rabbi Cohen, who was not rich, gave him as much as he could afford, but not so much as answered the expectations of the applicant, who expressed himself much dissatisfied. On this my brother-in-law became irritated, spoke harshly to him, and sent him away. About an hour after this one of his children was taken very ill. When my sister informed him of it, and asked him to pray for the child, he wept, and said, "How can I now go before my heavenly Father, when I have so offended against my brother?" He then called all his



students together, and told them how he had sinned against the Lord, by speaking harshly to his poor brother. He and the young men then went from house to house, until they found the poor Jew, when the Rabbi publicly asked pardon of him for what had happened. My sister added, that after this the child was immediately restored; so habitually do the Jews refer all the events of their life to the especial providence of God.

When I think of this worthy man, under whose tuition I was for some years, I am forcibly reminded of the apostle Paul's definition of what a bishop should be: "A lover of hospitality, a lover of good men, sober, just, holy, temperate." (Tit. i. 8.) He always freely educated from ten to fifteen children of the poor; and afterwards used all his influence to get them established in life. On Sabbath afternoons his house used to be filled with poor devout men, who, after partaking of his Sabbath meal, spent the evening in

singing psalms and hymns with him. His charity was unbounded: he literally fulfilled the precept, "He that hath two coats, let him impart to him that hath none." If, when the poor came to him, my sister happened to be from home, or any other cause prevented him from having access to his wardrobe, he made no scruple of parting with some of the garments he was then wearing, rather than send his poor brother empty away. Do not suppose that I wish to set forth my esteemed relative as a singular character; I give him as a specimen of a class, as a sample of what many of the Jewish Rabbis *are*, and of what it is considered that all *ought to be*.

The books held in most esteem by the pious Jews, inculcate brotherly-kindness very strongly; and are particularly severe against offences of the tongue. The Zohar not only states it to be an offence to call our neighbours by an opprobrious name, but even reprobates giving him a

nickname of any sort. It says, almost in the very words of our Lord, "Whosoever shall call his brother a wicked one, for him hell is prepared." This is, according to the favourite mode of the Hebrew writers, illustrated by an anecdote of one Rabbi José, who, on passing two men, heard one cursing the other; upon which he said to him, "Thou hast acted like a wicked one." Whereupon it was reported to Rabbi Judah, that Rabbi José had called his neighbour a wicked one. Rabbi José defended himself by saying, that it was the wicked act he was reprov- ing, which was like the act of a wicked one; but that he did not call his brother a wicked one. The good Rabbi may appear to some to make a distinction of rather a subtle kind; but when examined, I think it will be found to contain the essence of the God-like principle, of lov- ing the sinner, while we condemn his sin.

It may be interesting to my Christian

friends to learn the manner in which the Jews celebrate, in the lands of their dispersion, the various festivals and fasts which God appointed them to observe "throughout their generations." I shall shortly notice the feasts and fasts in the order in which they occur.

The passover is kept, as all readers of Scripture know, on the fourteenth day of the first month. I shall say nothing of its original institution, nor of the manner in which it is appointed to be kept in the land of Judea, but shall simply remind my Christian friends, that it consisted of two parts, the paschal lamb and the unleavened bread. No sacrifices being allowed out of the land, the dispersion of the Jews has necessarily caused an alteration in the mode of this part of the commemoration; but as there is no occasion to make any change in any other part, we may suppose that, in other respects, it is celebrated now in the same way it has always been; there is at least strong rea-

son to believe, from the narrative in the Gospels, that in the days when our Lord Jesus Christ partook of it, the mode was the same as that at present in use.

In order to make some of the customs I shall mention more easily understood, I must inform my readers that the word *homitz* has a wider signification than is generally attached to that of *leaven*, by which it is rendered in the English Bible: *Homitz* signifies the fermentation of corn in any shape, and applies to beer, and to all spirituous liquors distilled from corn. While, therefore, there are four days in passover week on which business may be done, being, as it were, only half-holidays, a distiller or brewer must suspend his business during the whole time. And I must do my brethren the justice to say, that they do not attempt to evade the strictness of the command, to put away all leaven, by any ingenious shift, but fulfil it to the very letter; I know an instance of a person in trade who

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had several casks of spirits sent to him, which arrived during the time of the passover; had they come a few days sooner, they would have been lodged in some place, apart from his house, until the feast was over; but during its continuation he did not think it right to meddle with them; and after hesitating a little time what to do, he at length poured the whole out into the street. About the time of harvest, the pious Jews, who keep a watchful eye over their less scrupulous brethren, go often into the fields to watch the first ripe wheat; and no expense is spared to get in a sufficient quantity as quickly as possible, wherewith to bake the unleavened bread the ensuing spring. This is carefully kept in a dry place, lest any moisture should fall upon it, and cause fermentation. About three months before *Easter*, the Jews in different towns have a mill, for which the Gentile proprietors generally make them pay a large sum of money. They take

a whole week to clean it, so that not the least mark of the old flour is to be seen. When the time of the feast draws near, a baker's oven is also hired; which must be heated several times before they consider that the "old leaven is purged out." The poor Jews and Jewesses are then employed in kneading and rolling out the cakes as quickly as they can; so that the whole operation must not exceed ten minutes. If there are not poor Jews enough in the place, to do the whole work, the richer ones share in this pious labour. The night before the passover, the master of the family searches the house with candles, removing every crumb of bread that may be lying about; blessing the Lord who hath commanded His people to put away leaven. The day before the feast begins, all the firstborn males amongst the Jews fast, in commemoration of God's goodness in sparing them, when He smote all the first-born of the Egyptians; and before sunset they assemble in

the synagogue for prayer. The prayers at this season are peculiarly interesting; for while praise is given to God for the Egyptian deliverance, prayer is offered for the greater deliverance that is to take place at the time of the Messiah; "Lord deliver us," say they, "from the hands of our enemies, and gather us from the four corners of the earth; through the Messiah, the son of David, our righteousness."

The solemn evening having come, the master of the house, on their return from the synagogue, sits down at the head of the table, the whole family, including the Jewish servants, being assembled round it. On the table are placed three plates; one contains three passover cakes, another horse-radish and bitter herbs, and a third a bone of lamb, or a small piece of roast meat, and a roasted egg; the two last are in commemoration of the paschal lamb, and the offering that accompanied it. The three cakes are put in a napkin; one at



the top, one in the middle, and one at the bottom. Besides these three plates, there are other two dishes; one containing vinegar or salt and water, the other a mixture of various ingredients worked up to the consistence of lime, in remembrance of the lime in which our fathers worked in Egypt. Each individual at table is provided with a glass, or small cup, for wine, which is filled four times in the course of the service. Among the older and more devout Jews, it is customary for the master of the family to sit exactly in the manner prescribed in Exodus, with his loins girt, his staff in his hand, and shoes on his feet, just as if he had gone out of Egypt yesterday.

The service commences by the repetition of several blessings, and then they drink the first cup of wine, called the wine of the sanctification. The master of the house then dips some of the bitter herbs in vinegar, and gives a small portion to each one at table. He then breaks

the middle cake, leaves one half in the dish, and hides the other until after supper. This hidden part is called the *Ef-fiekoumen*. The Jews do not profess to know with certainty what it signifies, but the common belief is, that it is in commemoration of the hidden manna; and in this opinion I am disposed to join, for reasons that I shall hereafter state. They then lay hold of the dish containing the passover cakes and the bitter herbs, and say: "Lo! this is as the bread of affliction, which our ancestors ate in the land of Egypt; let all those who are hungry come and eat thereof, and all who are needy, come, and celebrate our passover. At this time we are here; next year we hope to be in the land of Israel. Now we are servants; next year we hope to be free children." The youngest in the company then asks: "Wherefore is this night distinguished from all other nights?" To which the whole of the others reply: "Because we were slaves

unto Pharaoh, in Egypt, and the Lord our God brought us out from hence, with a mighty hand and an outstretched arm." They then proceed to rehearse God's mighty acts of deliverance towards our fathers; the head of the family reading or repeating, the rest making responses. When this is finished, the unleavened bread is shown to all, as a mark of their freedom, and a portion of it is received and eaten by each. They again eat bitter herbs, dipped in the mixture that represents the lime. This concludes the first and greater part of the service. Supper is then put on table, and is a meal of social rejoicing. The union of domestic enjoyment with religious services, was, in the Jewish religion, the appointment of God himself; and it is probably only those who have experienced it, who can fully understand the wisdom of the Divine Legislator, in thus connecting the highest act of which man is capable, that of worshipping God, with the purest and holiest of natural affections.

The supper being ended, two large cups are filled with wine. One of these is taken by the master of the house, and a blessing pronounced. This blessing refers very distinctly to the time of Messiah's reign: "O most Merciful! make us to inherit the day when all shall be sabbath; and we shall rest in life for ever:—O most Merciful! cause us to be inheritors of the day when all shall be good; O most Merciful! make us worthy to see the days of the Messiah, and life in the world to come:—May he who exalteth the salvation of his king, and showeth mercy to his anointed, to David and his seed for evermore, who causes peace to exist in the heavens, cause His peace to be upon us, and upon all Israel. Amen." This is in strict harmony with the prayer of our Lord: "Thy kingdom come! Thy will be done on earth as it is in heaven." After this blessing, the head of the family gives the cup to all those sitting around. He then brings forth the hidden cake, and

distributes a piece to each. The second cup of wine called Elijah's cup, is then placed before him, the door is opened, and a solemn pause of expectation ensues. It is at this moment that the Jews expect the arrival of Elijah will take place, to announce the glad tidings that the Messiah is at hand. Well do I remember the interest with which, when a boy, I looked towards the door, hoping that Elijah might really enter; for notwithstanding the disappointment year after year, his arrival is still confidently expected. Of this cup of Elijah no one partakes, but it is looked upon as sanctified. The ceremony concludes by singing the hymn of "Lord, build thy temple speedily;" at the end of which the head of the family says: "This year we are here; may we be next year in Jerusalem."

Before proceeding to speak of the other festivals, I would make a few remarks on this feast, as viewed in connexion with the first institution of our Lord's supper.

The passover has been celebrated by the Jews, without intermission, since the Babylonish captivity; and as we are not a people given to adopt modern innovations of any sort, it is probable the mode has never been changed, in any other way than by the addition, or substitution, of different prayers, suited to the state of dispersion, which are to be met with in all the various services, as well as allusions to the sayings of certain eminent men, the date of which is of course not difficult to ascertain. It is, therefore, most probable, that our Lord and his disciples, in all the ceremonial part, commemorated it in the same manner as we now do. The custom of dipping the bitter herbs, seems to accord with Christ's word: "He that dippeth with me in the dish;" "He to whom I shall give a sop when I have dipped it." In reading the narratives of the four Evangelists, we must remember, they were written by Jews, and that those for whom they were first written were

either Jews, or the disciples of Jews: none of them, therefore, enter into any detailed account of the services of that evening, but simply allude to them as matters well known. We are not, therefore, to be surprised that the two cups are not mentioned in all the narratives; but to regard the narrative of them by St. Luke as sufficient evidence that they were used. In chap. xxii. 17, it is said; "He took the cup, and gave thanks, and said, Take this and divide it among yourselves;" and in v. 20, "Likewise also the cup *after* supper, saying, this cup is the New Testament in my blood." The breaking of the bread being mentioned in connection with this cup, gives every reason to suppose that it was the hidden cake which our Lord used for this purpose, and which I have already said, is generally considered commemorative of the hidden manna. It is very probable that this was introduced during the time of the second temple; the pot with the manna not being

there. Our Lord said to them at a former period; "Your fathers did eat manna in the wilderness, and are dead; he that eateth of me shall never die. The bread which I will give, is my flesh, which I will give for the life of the world." It seems very appropriate, to take that which was used as an emblem of the hidden manna, to represent that broken body, given for the life and nourishment of the world, as the manna was given to the children of Israel.

From the beginning of the passover, we count fifty days, as it is commanded in Lev. xxiii. 13, at the termination of which the feast of weeks commences. There are appropriate prayers to be used in private devotions during that time; one of which is, "May it please thee, O most Merciful! to build our temple speedily, even in our days; and then we shall serve thee in fear, as in the days of old." From the forty-seventh day until the fiftieth, is kept by the pious Jews as a solemn



period, in commemoration of the three days' preparation, before the giving of the law.

This feast of weeks is now chiefly kept in remembrance of the time when the law was given from Mount Sinai; as the object of its original institution, the offering of first fruits, is necessarily confined to the land of Judea, and cannot be performed in their dispersion. The coincidence of the season of the feast of weeks with the time of giving the law, is traced out by the Hebrew writers in the following manner. In the nineteenth chapter of Exodus, it is stated, that in the third month after the children of Israel came out of Egypt, in the same day they came to the wilderness of Sinai. From the day being mentioned emphatically, as a particular day, it is supposed to have been the first day of the month. This, and the two following days, it is said, were occupied by Moses in receiving the commands of the Lord, and in conveying to

Him the answers of the people; then the three days of preparation brought it to the sixth day of the month Sivan, which is just fifty days from the passover. Be this as it may, such is the light in which it is at present viewed by the Jews; and the third of the days above alluded to, being supposed to be that previous to the anniversary of the giving of the law, is kept with peculiar solemnity; the whole night being spent in prayer and reading the law. The wealthy Jews generally consider it an honour, when they can obtain the company of several of their brethren, however poor, who are esteemed pious and devout persons, to spend this evening at their houses.

There is nothing remarkable in the commemoration of this feast; there is worship at the synagogue both days of its celebration; there is a special service for both days; and the portions of Scripture read, are the first chapter of Ezekiel, and the third chapter of Habakkuk.

It is striking and interesting, to observe the analogy between the two feasts of first fruits, and those two important events in the Christian dispensation, which occurred during their celebration. On the morning of the day on which the first sheaf of first fruits was waved, our blessed Saviour rose from the dead, "the first fruits of them that sleep," and the second feast, or feast of weeks, was signalized by the out-pouring of the Holy Ghost, "the first fruits of the Spirit." This coincidence would doubtless powerfully impress the minds of those who witnessed these two grand events; and it should magnify to us the manifold wisdom of God, in thus making the observances of the law "a schoolmaster to bring them to Christ."

Before proceeding to speak of the feast of trumpets, I shall mention two facts that intervene, which are alluded to in Zechariah, viii. 19. These are, the fasts of the fourth and fifth months; the former

in commemoration of the time when Jerusalem was taken; the latter of the burning of the temple; as related in Jeremiah lii. 6—14. This season is kept by the pious Jews with great solemnity and deep mourning. During all the three weeks between the two fasts, many of them met together every day, weeping and lamenting because the glory of the Lord has departed; because “our holy and our beautiful house, where our fathers praised God, is burned up with fire, and all our pleasant things are laid waste.” On the Sabbath before the fast of the fifth month, the whole congregation, men, women, and children, put off their ornaments, and dress just as they do after the death of a near relative. Many of those Jews who do not habitually wear their beards, refrain from cutting them during these three weeks. On this Sabbath, the first chapter of Isaiah is chaunted in the synagogue, to a very mournful melody, as a confession of sin; in consequence of

which, Jerusalem is filled with strangers, and Zion with murderers. The fast being on the ninth day of the month, they begin it, according to the usual custom of reckoning, "from even unto even," (Levit. xxiii. 32,) on the evening of the eighth day, just before sunset. That evening they all assemble in the synagogue, and there sit on the ground, reading the lamentations of Jeremiah, and the 137th Psalm. The next morning they again meet in the synagogue, repeating the same service, and making confession of sin with many tears. They taste neither meat nor drink, until the stars are seen on the evening of the ninth day, thus keeping a strict fast for more than twenty-four hours. On the Sabbath after this fast, the 40th chapter of Isaiah is read in the synagogue; and it is interesting to observe the change in the countenances of the devout Jews, when this precious portion of Scripture is rehearsed in their ears; they look as if the prophet

Isaiah were even then present with them, speaking comfort to them. O, may the Lord speedily remove the veil from before their eyes, that they may behold in Jesus of Nazareth their comfort and joy. O come, Lord Jesus! Come quickly, even in our day, and establish thy kingdom; and then truly all fasts shall be turned into cheerful feasts; the children of the bride chamber shall no longer mourn when the bridegroom is with them. I may state here, as being closely connected with the two preceding fasts, that the fast of the seventh month, alluded to by Zechariah, occurs immediately after the feast of trumpets; it is commemorative of the murder of Gedaliah, narrated in 2 Kings xxv. 25, 26, and is kept in a similar manner to the others.

The feasts of trumpets is celebrated on the first day of the seventh month. It is now generally called Rosh Hashanah, or the new year; reckoning from the period of the creation. My readers will remem-

ber that the month Nisan or Abib, was ordered to be the beginning of months, in commemoration of the deliverance out of Egypt; it is supposed to have been formerly the seventh month, and that the month Tishri, which commences with the feast of trumpets was the beginning of the year. Both periods are now in use; by the former, called the ecclesiastical year, all the feasts and fasts are reckoned; and by the latter, or civil year, the Jews still compute time in the ordinary transactions of life.

For a month before the feast of trumpets, each day, after morning service in the synagogue, the ram's horn is sounded. This horn is just as it is taken off the ram, only a little straightened, and made capable of giving forth a sound. The common idea is, that this is to awaken the mercy of God towards them, by putting Him in remembrance of the time when Abraham was about to offer up Isaac, and the Lord graciously pointed

out to him a ram, entangled in a thicket by his horns. Oh how confident ought we to show ourselves of the mercy and love of God, who profess to be justified by the offering up of Him, of whom Isaac was a figure! How unbecoming is all doubt and distrust, in those who see this great act of God's reconciliation!

About a week before the feast, the Jews assemble every morning in the synagogue, at three or four o'clock, for prayer and prostration before the Lord. The prayers and confessions are very striking, calling upon God to pardon them whatsoever they may have done amiss, during the year that is past; and entreating for spiritual and temporal blessings in the year to come. The day previous to the feast, they go to the synagogue at two o'clock in the morning; again making confession of sin, and reminding God of His covenant with our fathers: this morning is called *Zechor Berith*, a reminding of the covenant. The following are some of the petitions used on this day:—



“ Righteousness belongeth unto Thee, but unto us confusion of faces: what can we answer or say unto Thee, or how shall we be justified before our God? We will seek to return unto Thee, for Thy right hand is stretched out to receive the penitent, those that return unto Thee with their whole heart: Thou hearest their cries for Thy tender mercies’ sake. We come before Thee; very poor and needy; do not, we beseech thee, send us empty away. Our souls and bodies are Thine; Thou hast made us; oh! have mercy upon Thine own workmanship. Do this for Thine own name’s sake, for Thy name is gracious and merciful. If thou shouldest mark iniquity, who could stand? But there is forgiveness with Thee that thou mayest be feared: with Thee is the fountain of life: in Thy light we shall see light. We fall down before Thee, not in our own righteousness, but for Thy righteousness’ sake. O Lord! let all Thy works praise Thee, and let

all Thy creatures worship before Thy face: may they all be knit together in one *knot*, to do Thy will with their whole hearts. Give honour unto Thy people, praise to those that fear Thee, faith to those that seek Thee, and open the mouths of those that wait for Thee; give joy unto Thy land, and gladness unto Thy city; cause the horn of Thy servant David to be exalted; and may the light of the son of Jesse, Thy anointed, be set in order speedily, even in our days. And may Thy kingdom speedily begin upon all Thy works, upon Zion the dwelling of Thy glory, and in Jerusalem the city of Thy holiness, according as thou hast declared in Thy holy words: ‘the Lord shall reign for ever and ever, even thy God, O Zion, to all generations, Hallelujah.’”

On the morning of the feast of trumpets, after assembling in the synagogue, they again renew the confession of their sins during the past year, and entreat

mercy and forgiveness. The general expectation is, that at this season, in which the original creation was accomplished, the re-creation, or restitution of all things, will take place; that the Jews shall be restored to their own land, and the peaceful reign of Messiah commence. Much of the service of the day has a direct reference to this subject.

The trumpet, which is the ram's horn before mentioned, is sounded three times, by a devout man. The first sound is called Malchuth, or the kingdom; and is accompanied with an invocation to God, to reign over the whole creation, in the fulness of His glory; that every creature may know Him to be the King, and every living soul say, "The God of Israel reigneth."

The second sound is called Zechrou-nouth, or Remembrances: this is to remind God of his promises to Abraham, Isaac, and Jacob; and to entreat Him to remember their posterity with mercy.

The third sound is called Shouph-routh, or the trumpets; this is to call to remembrance the time when, after having delivered them out of the bondage of Egypt, God gave them the law from Mount Sinai, with the sound of a trumpet; and to invoke Him to hasten the time when the great trumpet shall be blown, and they shall all come to worship the Lord in the holy Mount of Jerusalem. (Isaiah xxvii.) I may just remind my Christian readers of a striking coincidence in the use of this symbol, in the book of Revelation; that when the last trumpet is sounded, it is announced that "the kingdoms of this world are become the kingdoms of our Lord and of his Christ, and He shall reign for ever and ever." (Rev. xi. 15.)

The day of atonement is the tenth day of this same month. The first ten days of this month, that is, the whole time from the feast of trumpets to the day of atonement, are called the ten days of re-

penitance. Part of each day is devoted to self-examination and prayer, and reading the Psalms. The day before the day of atonement is especially set apart for private devotion; the parents exhort and bless the children, and instruct them in the nature of the services of the following day. On this day there is a very peculiar ceremony observed, the exact nature of which has been mistaken by those Gentiles who have noticed it; inasmuch as they have viewed it in the light of a propitiatory sacrifice, a rite which the Jews entirely disclaim in their state of dispersion. They take a cock, or some other winged fowl, and kill it; declaring themselves to be worthy of death on account of their sins, and using this cock as their substitute or representative; but in order that it may not be considered as pertaining to the sacrifices of the law, they are forbidden to use any of the fowls that were formerly used as sacrifices, or offerings, and it is a domestic, and not a

public, ceremony. It is supposed to have been first instituted during the Babylonish captivity, in order, by this visible sign, to remind them, during the privation of the temple service, that the penalty of death is due to sin.

In their evening assembly in the synagogue, there is generally a deep and solemn feeling awakened. It is commonly believed, that at this time God sits as supreme judge, and disposes of all things; allotting to each individual the events that are to befall him in the ensuing year. The whole congregation are dressed in white garments, kept by them expressly for this occasion, and which garments are finally used as their grave-clothes. It will easily be believed that this is a time of much solemnity; the thoughts of many revert to their dear departed relatives, who perhaps a year before sat beside them, arrayed in those vestments which have since enveloped their breathless clay; while others have the terrors of ap-

proaching death brought vividly to their own remembrance. Many sighs and tears accompany the prayers that are then offered up. The rich are to be humbled, by seeing themselves dressed in the same way as the poorest in the assembly; seeing there is a time when all must return into the ground whence they were taken; the vanity of earthly grandeur is thus shown forth, and the equality of all men in the presence of God, as poor and helpless sinners. Service lasts, on this evening, till nearly ten o'clock. A rigid fast is observed for the same length of time I have formerly mentioned; not even a drop of water being taken; and on this day children, only eleven years old, frequently join in the general abstinence; this is not imposed on them as a duty at that early age, but most of them do it willingly.

The next morning they again meet in the synagogue, and remain there until evening. The whole day is spent in

prayer, and reading the Psalms and other Scriptures; and also an account is read of the services of this day, as performed of old in the temple. Many of the prayers are very beautiful; but I can only afford very short quotations.

“O God! before we were created, there was no worthiness in us, that we should be created; and now that we are created, we are as unprofitable as if we had not been created. We are before Thee as a vessel filled with shame and disgrace; may it please Thee, O God! that we may sin no more, and blot out, through Thy mercy, all our transgressions.

“Oh our God! and the God of our fathers! be pleased to teach all thy servants who are standing before Thee this day how to pray: may we ask nothing but what is in accordance with Thy will: and be gracious unto us; for Thou hast declared by Thy holy prophets, that Thou wilt be gracious unto whom Thou wilt be gracious,” &c.



After that part of the service is read, detailing the mode of this day's celebration in the temple, they again acknowledge their transgressions, and plead for the mercy of God: saying, "We have no high priest, no sacrifice, no temple, no shechinah; but we look for Thy free mercy; for 'Thou art gracious and merciful.'" In the evening, the service is concluded by the sounding of the horn, in commemoration of the sound of the Jubilee Trumpet, which, in Leviticus xxv. 9., is commanded to be sounded on the day of atonement. This was the signal when every man was to return to his inheritance; and it is now considered as symbolizing the time when the iniquity of Jacob shall be purged—when the Messiah will come and sprinkle clean water upon them, and they shall be clean,—when the jubilee shall be proclaimed, and they shall all return again unto their own land.

The next of this series of annual so-

lemnities, is the Feast of Tabernacles; which is commenced on the fifteenth day of this same month of Tishri. It is regarded as a season of great joy.

The Jews connect this festival with the future restoration of their nation in the same way that several recent students of prophecy have done. The lesson read in the synagogue on the first day, is Zech. xiv., in which this feast is mentioned, in connection with the restoration of Jerusalem. At certain parts of the service, they take in their hands, as commanded, branches of palm, myrtle, and willow, and the fruit of the citron. While on the subject of the public service, it occurs to me to mention two of the blessings, which are not peculiar to this feast, but common to all; and which will show how unfounded is the notion some Christians entertain, that the resurrection of the dead is not a doctrine distinctly recognized as an article of faith among the Jews; "Thou wilt establish Thy faithfulness to those

that sleep in the dust." "Thou art also faithful to revive the dead. Blessed art Thou, O Lord! who revivest the dead."

The tabernacle, or booth, in which they were commanded to dwell seven days, is now generally erected by the Jews in some garden or court-yard adjoining their houses. It is an enclosure, about twelve or fifteen feet square; and is composed on three sides of boards, the fourth side being left open. The roof is generally thatched with branches of trees, it being necessary that the stars should be seen through it, in order to show that it is but a temporary dwelling, not a ceiled house. In this tent the family assemble, after returning from the synagogue; and having blest the Lord for giving them the feast of tabernacles, they sup together in it. Unless the inclemency of the weather renders it impracticable, every meal is taken there during the seven days of the feast. In southern climates, where the air is temperate, and rain is hardly known

at that season, the tabernacles are of such a size as to enable the family to live in them entirely, during the seven days; but in these northern latitudes this is not attempted, except by certain individual members of the family who may choose to do so. I may mention, that when rainy weather occurs during the feast of tabernacles, it is always considered as a mark of God's displeasure.

The seventh day of this feast is called Hoshanna rabba, the great salvation; from the idea that their future great deliverance, and restoration to their own land, will take place at this time, and that the eighth, or great day of the feast, will be spent in rejoicing over this final deliverance. On this day they go round the synagogue seven times, carrying the palm and other branches in their hands, and singing hymns; saying, "Save us, O God, for thy name's sake; save us for thy righteousness' sake," &c. There are many traditions respecting the joyful manner in

which the eighth and last day of the feast was kept, while they were yet in their own land. They used to draw water from the fountain of Siloah, which they poured out on the altar; and as the Levites were ascending the steps, it is said, they sung the Psalms called the songs of degrees, or *steps*, as it may be translated. The rejoicing was so great, that it was a common saying, "that he who has not seen the joy of the drawing of water, does not know what joy means." This ceremony is thought to be referred to in the twelfth chapter of Isaiah; and also by our Lord, in John vii. 37.

The feast next in order is one little known to Christians, (although it is alluded to in the New Testament,) as it commemorates an event that occurred after the close of the Old Testament history. It is the Feast of the Dedication, in remembrance of the cleansing of the sanctuary, by Judas Maccabeus. As many of my readers may be little ac-

quainted with this part of the history of our nation, I shall give the narrative as related in the First Book of Maccabees.

Judas Maccabeus, having put to flight the army of Lysias, he and the other Jews went up to Mount Zion, and after lamenting the desolation of the sanctuary, they began to purify and repair it. They pulled down the altar which had been profaned by the heathen, and built a new one. “Now, on the five and twentieth day of the ninth month, (which is called the month Chisleu,) in the hundred and forty-eighth year, they rose up betimes in the morning, and offered sacrifice according to the law, upon the new altar of burnt-offerings which they had made. Look at what time and what day the heathen had profaned it, even in that it was dedicated with songs, and citherns, and harps, and cymbals. Thus was there very great gladness among the people for that the reproach of the heathen was put away. Moreover, Judas and his breth-

ren, with the whole congregation of Israel, ordained that the days of the dedication of the altar should be kept in their season from year to year, by the space of eight days, from the five and twentieth day of the month Chisleu, with mirth and gladness." (1st Maccabees, iv. 52—59.)

There is no public service appointed for this feast, because the books of Maccabees, never having been admitted by us to a higher rank than that of uninspired history, cannot be read in the synagogues. It is commemorated in the daily private devotions, by a special prayer and thanksgiving, appointed to be used during these eight days; and in the family, by the lighting of candles or lamps, in remembrance of Judas and his followers having "lighted the lamps that were upon the candlesticks, that they might give light in the temple." (1st Mac. iv. 50.) One is lighted on the first night of the feast, and one more added every night during its continuance.

In the following month, is the fast of the tenth month, mentioned by Zechariah, in commemoration of the commencement of the siege of Jerusalem. "And it came to pass in the tenth month, in the tenth day of the month, that Nebuchadnezzar, king of Babylon, came, he and all his army, against Jerusalem, and pitched against it, and built forts against it round about." (Jer. lii. 4.) There is nothing peculiar in the mode of observing this fast.

The last of these commemorative ordinances is the Feast of Purim, mentioned in the ninth chapter of Esther. It is kept on the fourteenth and fifteenth days of the twelfth month. It is now, as at its first institution, "a day of gladness and feasting, and a good day, and of sending portions one to another." (Esther ix. 19.) On the thirteenth day of the month, there is a fast, in remembrance of that kept by Esther, before she presented her suit to the king. On the evening of the four-



teenth, and morning of the fifteenth days, there is service in the synagogue, in which the narrative of the Jews' deliverance, and the overthrow of their enemies, is read from the book of Esther. It is a time of much social joy; members of the same family meet together at each others' houses, and send presents one to another.

Such is, at this day, the mode of observing those outward ordinances, laid by God upon His chosen people; which have served to accomplish his prophecy concerning them, during the long period of more than three thousand years: "Lo, the people shall dwell alone, and shall not be reckoned among the nations."

I shall, in conclusion, mention, what is not generally known to Christians, that though there is no officiating priesthood, yet the family of the priests, and the remnant of the Levites that are scattered among the dispersion of Judah, are distinctly known; and have certain privi-

leges attached to them. The family of Aaron, who all bear the name of Cohen, (a priest) subjoined either to their proper or family name, have the privilege, on all occasions, of reading the first chapter in the law ; and, on the festivals, that of pronouncing the blessing ; which is the same given by the Lord to Aaron and his sons recorded in Numbers, vi. 24—26. “The Lord bless thee, and keep thee. The Lord make his face to shine upon thee, and be gracious unto thee. The Lord lift up his countenance upon thee, and give thee peace.” The Levites read the second chapter in the law ; and on festival days, perform their ancient office of waiting on the priests ; presenting to them a basin of water and a towel, that they may wash their hands, immediately before they pronounce the blessing. All the Cohens present pronounce the blessing with one voice ; which, when they are numerous, has a solemn and imposing effect.

I shall now speak of the expectations, relative to what is to take place at the coming of Messiah, which are universally entertained by the Jews; and then state those which are held by the most enlightened among them. It has often been matter of astonishment to me on what the Christians in this country ground their oft-repeated assertion, that the Jews entertain only low and carnal notions of the work of Messiah; since I have met with very few who have any acquaintance with Hebrew writers, and still fewer who have had opportunities of familiar intercourse with well informed Jews. Amid various degrees of light on all these subjects, I may fairly state the universal belief to be: That at the coming of Messiah, the land of Israel will be restored to its former fertility and beauty; the nation will return thither, and be re-instated in their original glory and pre-eminence; that the resurrection of the just will take place, and a reign of righteousness and

peace commence. And that, in addition to these outward blessings, the intercourse with the Lord God Almighty, which sin has interrupted, will again, through the medium of the Messiah, be renewed. I conceive the blindness, that in part hath happened to Israel, to consist, not so much in blindness regarding the future, as in ignorance of the present state of things between God and man. By not seeing in Jesus of Nazareth, Him, who hath put away sin by the sacrifice of Himself, so that it no longer stands as a barrier in the way of the sinner's approach to God, they do not see the full liberty of access we have by faith, even now, into the holiest of all, whither the forerunner hath for us entered. And do all who think themselves real Christians see this? I fear not: I have met with many of those who daily study the Scriptures, who yet seem to keep at a fearful distance from the Fountain of life and joy; who seem to regard God rather as an angry judge,

than as a reconciled father in Christ Jesus ; alike slow of heart to believe what He hath declared in the former and in the latter days ; doubting the record that God hath given unto them eternal life in His Son, and hardly believing Him sincere when He saith, that he hath no pleasure in the death of the wicked. O my dear Christian friends, is this to have the conscience purged from dead works ? Is this spirit of bondage, the liberty wherewith you would seek to make the Jew free ? Is this dismal uncertainty, the good news, the glad tidings of great joy, which you have to announce to him, in narrating the birth of Jesus of Nazareth ? O lay these things to heart ; it is not words, is not names, that can give us comfort ; nothing will sustain us in the time of trial, but the reality of a present God, seen, and felt, and loved.

The Alshach, a well known and esteemed Hebrew commentary, in treating of the 11th chapter of Isaiah, which is one of

the regular lessons read once a year in the synagogues, says, that the difference between the Messiah and the former prophets is to consist in this: That while the Spirit of the Lord only came to them occasionally, telling them what to say and do, at certain given times, the Spirit of the Lord is to *rest* upon the Messiah, as his abiding possession; and by this he shall have the power to give life and resurrection. It is no new doctrine to the Jews that the "saints shall rise and reign with Christ (Messiah)," while "the rest of the dead" do not rise at the same time. Many of them draw this conclusion from the language of the first Psalm: "The wicked shall not rise up (the literal translation of the Hebrew word, which the LXX render in the same way,) in the judgment, nor sinners in the congregation of the righteous." Indeed, much of the language of the New Testament is familiar to the Jew; as its figures and allusions are founded on manners and cus-

toms with which he is well acquainted. I shall here mention the ceremonies attending a Jewish marriage, as they illustrate many important parts of Scripture; especially those referring to the union between Christ and the Church. In these days of innovation, many even of my brethren begin to look on some of their ancient customs as old-fashioned and ungenteel; the Jews in Germany and France have discontinued many of the old usages; but in the interior of Poland, they are still kept up.

In ancient times the ceremony of betrothing, was the solemn engagement by which two persons were united for life; and this, in the Talmud, is directed to take place at least twelve months before the parties live together. Thus, Mary, the mother of our Lord, was "a virgin, espoused to a man whose name was Joseph," yet would have been treated as an adulteress had she formed a connexion with any other man. In process of time

this law became less strictly observed; and, although the betrothing still takes place some time before the marriage, (in many cases two or three years previous, if the parties are young,) yet it is not now done by giving a ring, but by a written agreement. This contract, if not dissolved by mutual consent, is so far binding, as to involve the party breaking it in a pecuniary penalty.

The night before the celebration of the marriage is called the "watch night," and is kept as such by the family of the bride, and the maidens who attend her on the occasion. If the bridegroom's residence be at a distance from that of the bride, he usually arrives some time in the course of this night, or very early in the morning. The bridesmaids watch anxiously for his arrival, and as soon as they are apprized of his approach, by the joyful shout, set up by some of the members of the family, who have been on the lookout to catch the first glimpse of him: "The



bridegroom cometh;" they go forth to meet him. The precision with which this answers to the parable in the 25th chapter of Matthew's gospel, scarcely requires pointing out: "While the bridegroom tarried they all slumbered and slept. And at midnight there was a cry made, Behold the bridegroom cometh; go ye out to meet him." Matt. xxv. 5, 6.

The bride and bridegroom do not meet at his arrival; each being engaged apart until the afternoon of the marriage-day. The morning is observed as a fast by both, and each should spend a great part of it in devotion, he with his male friends, she with her parents and bride-maids. A due time before the hour fixed for the ceremony, the bride begins "to make herself ready;" decking herself in the most splendid attire that her means enable her to procure. Glittering jewels, the "golden embroidery," and "raiment of needle work," mentioned in the 45th Psalm, are by no means confined to those

who are really opulent; but the utmost efforts are made by the friends of every bride to render her wedding-garments as splendid as possible. She and her bride-maids are usually dressed in white. The hair of the bride is cut off with much ceremony, and a veil placed upon her head; while her mother and other matrons give her exhortations suitable to the first assumption of this mark of being in subjection.

The Huppo is a canopy supported on four posts, large enough to admit under it the bride and bridegroom, with their special attendants, and the nearest relatives of the parties. This is usually erected in a garden, where there is one; but in towns is sometimes to be seen in the public street or square. When all things are ready, the bridegroom, accompanied by his friends, first repairs to the Huppo, where he is joined by the bride, closely veiled, led by her bride-maids and female relatives. The rabbi reads the

contract of marriage, and then gives them an exhortation; the company sing a hymn, and the ceremony concludes by the bridegroom placing a plain gold ring on the fore-finger of the bride's left hand, saying, "Behold thou art set apart to me with this ring, according to the laws of Moses and Israel."

The whole party then return to the house, the newly-married pair walking first, arm-in-arm. As soon as they arrive, they sit down to breakfast together; both having fasted until that time. A short time after this, the chief feast, or what may be called the marriage-supper, takes place, which is a very joyful scene. The bridegroom sits at the head of the table with the bride at his right hand. In former times it was usual to continue the festivities for seven days; but this custom is now very rare, and confined to a few of the wealthy families.

I may here mention a custom which throws light on our Lord's words in Matt.

ix. 15. Besides the appointed fasts of the Jewish church, voluntary fasts are kept by those who are, or wish to be thought, particularly pious. Many, like the Pharisee, “fast twice in the week;” namely, on the second and fifth days, our Monday and Thursday. It would be considered very wrong in those who are in the habit of observing such fasts to omit them for frivolous reasons; but if they are invited to a marriage, they are specially exempted from the observance of them. Hence our Lord refers to the impropriety of fasting in the presence of the bridegroom, as to a custom well known among the Jews.

When a Jew reads, that “the marriage of the Lamb is come, and his wife hath made herself ready,” he is forcibly reminded of the song, with which he has been accustomed from his youth to commence every Sabbath: “Go forth, my beloved, to meet the bride.” By the bride is meant, the congregation or as-

sembly of Israel, which conveys precisely a similar idea to a Jew, that the word "The Church," does to a Christian. It is on the Sabbath of blessedness, in the days of Messiah, that this meeting between him and his bride is to take place; and the weekly Sabbath, on which this song is sung, he regards as the type of that "rest that remaineth for the people of God." Again, in the New Jerusalem coming down out of heaven, he is reminded of that heavenly tabernacle shown to Moses in the mount, after which pattern he made the earthly tabernacle, with all its accompaniments, ("the figures of the true," St. Paul calls them;) and which he is taught to expect shall come down from heaven, in the time of Messiah.

Such are the views, in regard to the work of the Messiah, which are held, not merely by the more pious and learned among the Jews, but by all who have received any instruction, or formed any ideas, on the subject. I do not give them

as the expectation of the totally careless and worldly, who care for none of these things ; nor of many poor neglected wanderers, whose heads are full of old wives' fables. Christians would not choose that a Jew should take his ideas of what Christianity is, from the crude notions of the ignorant and profligate ; and yet I fear many of them take their ideas of what Judaism is, from no higher source. I do not think it necessary to mention some superstitions that are still to be met with among my brethren ; because these are not only rejected by the more enlightened, but are now beginning to be considered as nursery tales, by many in that rank of life which formerly cherished them.

But besides the opinions above stated, which are common to all, there are many whose views are still more extensive and enlightened, chiefly through the study of the Zohar, and other Cabalistic writings. The Zohar is principally composed of

the discourses of a singularly holy man, named Rabbi Shimeon Ben Jechoai, who is supposed to have lived about a hundred years before the Christian era. This book distinctly asserts the pre-existence of the Messiah; stating that He is the wisdom, by whom all things in the beginning were created. There are in it, amid much darkness and confusion, many glimmerings of the true light; especially concerning the restoration of fallen man, through the medium of a being, who is sometimes, though not always, distinctly stated to be the Messiah. There is a striking similarity between the mode in which St. Paul speaks of the old and new Adam, and that of the Cabalists in their frequent allusions to "the Adam above, and the Adam beneath." The Zohar, in commenting on that verse, "Whoso sheddeth man's blood, by man his blood shall be shed;" states it to mean the Adam above, in whose image we are created; and that when we touch

a man upon earth, the man above feels the wound; he being the representative of the human race. This idea is chiefly founded on the vision of Ezekiel; and the generality of the Hebrew writers say, that the vision of Isaiah, in the sixth chapter of the prophecy, is the same that Ezekiel saw. The reason they assign for the different manner in which these two prophets give an account of what they saw, is not unworthy of notice. They say; that this was the commencement of Ezekiel's intercourse with God as a prophet or seer; he, therefore, describes every thing with the minuteness of detail which might be expected, from the strong impression made on the mind by the first view of such a glorious sight! whereas, Isaiah, who had previously enjoyed such intercourse with God, does not speak of "the likeness of a throne," and "the appearance of a man," but says at once, "I saw Adonai sitting upon a throne." Many of my readers are pro-



bably aware, that this name Adonai is never applied to the invisible Jehovah, but always to some manifest being. When God appeared to Abraham in the form of a man, it was by this name that Abraham addressed Him; and by the same did Moses plead with Him when His glory passed before Him: "Let now Adonai go among us, for we are a stiff-necked people; and pardon our iniquity, and take us for thine inheritance." This shows that Moses was instructed in the mystery, that life and glory are to come to the human race, through the manifestation of God in man, in the person of Messiah; and through the diligent study of such passages, and the comparing of Scripture with Scripture, the Cabalists, as I have already said, have many glimmering rays of the same truth. The study of these writings has, of late years, greatly increased among the Jews, as well as of other devout and spiritual works, treating chiefly on prayer, and on the intercourse between God and the soul of man.

Several of my Christian friends having expressed a desire to see some extracts from the writings of the pious Jews, I shall here insert a few from a comparatively modern work, which, though highly esteemed by them, is very little known to Christian students of Hebrew literature. It is entitled, "Chobath Levavouth;" that is, "The Duties of the Heart." I shall first extract a part of the preface to the work.

"Man is composed of two parts, a soul and a body; and both proceed from the goodness of God to him. The one part is visible, and the other invisible; and therefore man has to serve God both in secret, and openly. The open and visible service is that duty which consists in external acts; such as, the utterance of prayer, fasting, and giving alms; studying the Word of God, instructing others, and keeping all the precepts. But the secret service is the duty of the heart; this is, to have the heart united to God;

to believe in Him, and in His instructions; to fear and be humbled before His holy presence; to love Him, and give our souls unto Him; to separate ourselves from what He hates, and to desire to do all things with a single eye to His glory; to have His goodness and mercy always before us, and to meditate upon Him continually. For no bodily service can be acceptable to Him, unless our souls are given over to Him; so that every outward act is to proceed from the innermost feelings of our hearts. And a man is not to think, that when sickness or any other cause deprives him of the capacity of performing the external service of God, he has nothing to do; no, surely; for he is to remember, that God is ever present; and he ought then to begin to examine his heart before Him, to have all hatred and envy cast out of it, and to make it cease to lust after the things of this world. So, then, we have no excuse for neglecting to serve our God; no place, nor time,

nor external circumstances, ought to interfere with the soul's communion with Him. This is to be compared to a master who has commanded a certain employment to his servant, consisting partly of in-door, and partly of out-door work; what would the master think of that servant, if he were to neglect the in-door work, because he was deprived of the ability of doing that which was without? The servant who loves his master will strive in every way to do his pleasure."

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"We must not trust in the traditions of our fathers for our salvation, but we are to examine for ourselves, and seek to be united to our God. There are various classes of persons who think they know God, and yet are quite strangers to Him. 1st. There are those who have been taught to acknowledge God in words; if riches are conferred on them, to say it is from above; but a person may get into a habit of saying those things, without

knowing or feeling within his heart that God is the giver of every good gift. 2d. There are those who judge of God by external things, and would compare Him to a creature, instead of being drawn out of the state of going by sight. 3d. There are those who make communion with God a matter merely of philosophical inquiry, and vain speculation; and talk so much about it, that they forget to seek to realize it. But he who is truly united to God, with his heart, his understanding, and his tongue, knows Him really; and enters into the spirit of the words of the Lord by Moses:—‘Know, therefore, this day, and consider it in thine heart, that the Lord he is God in the heaven above, and upon the earth beneath; there is none else.’” Deut. iv. 39. \* \* \*

In laying before his readers the various duties of the heart, he lays down, among others, the following rules for self-examination, or, as he calls it, trying ourselves; by presenting several classes of persons,

to whose character we are to examine if ours bears any resemblance.

“ There is one class of individuals who look upon every thing given to them by God, as if it were their due; and they never think with sincerity of heart upon the Giver, but set their affections upon the gift. Their lust and pride are never satisfied; for the more they have, the more they require; and when God has been pleased to impart to others something that they have not, they feel as if He had robbed them of it; and thus, ‘ the wicked in the pride of his heart forgetteth God;’ and thinks of him only as a hard master.”

“ Another class profess to acknowledge God as the Giver of all things; but they do not seriously lay this to heart; they think that all things must necessarily be as they are; that their situation and circumstances will never change; and in time they come to forget God, like Ephraim. Hosea xi.

“There are also some, who, when the Lord is pleased to deprive them of health, or riches, or any other blessing, murmur against Him, and forget that He is their Creator, and that both they, and all they possess, are His. Such persons are not able to understand the words of David, when he says: ‘Blessed is the man whom thou chastenest, O Lord, and teachest him out of thy law,’ (Psalm xciv. 12;) and are not able to see God’s tender love in all things.” \* \*

The following are taken from a Dissertation on Faith, or trusting in God:

“The chief thing needful in the service of God, is trusting in Him for every thing. For the moment we cease to trust Him in a single instance, we show that we are trusting some one besides Him; and thus are committing the two great evils of ‘forsaking the Fountain of living waters, and hewing out to ourselves broken cisterns that can hold no water.’ ‘Cursed is the man that trusteth in man,

and maketh flesh his arm, and whose heart departeth from the Lord.' (Jer. xvii. 5.) But 'blessed is that man that maketh the Lord his trust.' (Psalm xl. 4.) How much better is it to trust in God, than to have confidence in the best and most successful schemes this world can afford! Suppose a person who is a very skilful artificer, whose art no one can imitate, and who enjoys every advantage for prosecuting it that can be afforded him; yet he is subject to many dangers and inconveniences from which he cannot deliver himself. He has to fear sickness, which would at once interrupt his plans; and after he has amassed riches, he has constant dread that they may be taken from him, or that he should be taken away from them by death. Or, what avails the wealth of the rich man, if the clouds do not pour down water to nourish the fruits of the earth? But the man that trusts in the Lord is freed from all those fears; his treasure is in heaven; he knows the



care of God over him ; he eats his bread in peace, for God maketh him to dwell in safety. In time of famine, he knows that God is able to make the ravens feed him, as they did Elijah ; for ‘the young lions may lack, and suffer hunger ; but they that seek the Lord shall not want any good thing.’ ” Psalm xxxiv. 10.

“ Now it is needful that we should be acquainted with the being in whom we trust ; for when we know the tenderness, the compassion, and the love, of a man, we find it sufficient ground for our placing dependance upon him : how much more ought we to place confidence in God, whose mercy, and pity, and love, are so far beyond every thing we can imagine ! God is our Creator, and assuredly knows what is good for us. Let us consider what He has done for us from our infancy ; and that every thing we have received is from his free mercy and love ; we ought, therefore, to put our whole trust and confidence in Him ; for we can-

not serve God and man, any more than a servant can please two masters."

"And when we need any help from our neighbour, we must ask God to incline his heart to bestow it; and thus we are to receive every thing from God. For though we receive the corn through the instrumentality of the earth, yet we must acknowledge God to be the giver of it; for the earth could not bring forth unless He caused the rain to descend on it from above; so then, after we have received a favour from man, we must thank God for it, and show ourselves grateful to our friend as the instrument in the hand of God. And we are to ask favours only of a pious and devout person, though he may not be so wealthy as the ungodly; because God seldom makes the wicked the instruments for good, or the righteous the instruments for evil. And if any one asks any thing from us, we must pray to God to incline our hearts, and enable us to do it, and then we must do it heartily as unto the Lord."

“And as touching our enemies, and those that seek our hurt, we must commit the whole unto God; we must bear their reproaches, and not repay them with evil, but rather seek to do them all the good we can. For we must remember that without the permission of God they are not able to hurt us in any way; and if we should be hurt by them, we must recollect that we have sinned more against the Lord, and therefore pray and ask forgiveness; and then we shall find that even our enemies become our friends; for so it is written: ‘When a man’s ways please the Lord, he maketh even his enemies to be at peace with him.’” (Prov. xvi. 7.)

The following is from his discourse on humility:

“Humility means that we should humble our souls, and prostrate them before God, and think very meanly of ourselves. And we shall find that when our souls are truly humbled, it will be strikingly

marked in our outward manner: we shall speak with softness, and lowliness, never with rage; and whether we be engaged in business, or in any other employment, the features of humility will be stamped on the whole of our deportment. Whenever we find men praising us, we ought to examine ourselves before God, and remember how much we have offended against him, in order that we may be humbled. And we ought to be satisfied with every thing the Lord is pleased to bestow upon us; for when we are truly humbled, we shall feel that every thing we receive is more than we deserve. And we ought to pray daily with sincerity in these words: ‘My God! keep my tongue from evil, and my lips from speaking guile; enable my soul to be silent even from those who curse me; and may my soul be bowed down to the dust before all. Oh! open my heart to take in thy law; and may the whole of my being pursue thy precepts.’”

A discourse, suggesting sundry topics for meditation, he denominates "A Reckoning with the Soul." I shall give some passages of it:

"First of all it is needful for us to meditate upon the mercies of God, concerning our creation, that we were nothing before we came into this world; and after God, through his mercy, brought us alive into it, we were utterly weak and helpless. And since, through His love and pity, He has brought us to years of discretion, what have we done to Him for all his mercies? Where is our love, and where our gratitude to Him? Truly does Moses speak of us when he says: 'Do ye thus requite the Lord, O foolish people and unwise?' " (Deut. xxxii. 6.)

"Secondly: We ought to consider that we shall have to give an account, for having neglected to improve what God has imparted to us in His Holy Word, wherein He has graciously made provision for us, both for this world, and the

world to come. We ought to meditate on the Scriptures day and night; and in doing so we shall find that ‘the law of the Lord is perfect, converting the soul.’” (Psalm xix. 7.)

“Whenever we find ourselves tempted to forsake the commands of God, and not to do His will, we should look round on the whole creation, and see how every little thing in the whole creation does the will of God in fulfilling the end for which it was made; and be ashamed that we, the kings of the creation, are neglecting the service for which we were created.”

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“As touching prayer, we ought always to meditate before we begin to pray, and look well into the state of our hearts; for prayer, without the spirit, is like a body without a soul; and just as the body and soul are one, so ought prayer to be the expression of the innermost feelings of the heart. For when we pray, and the whole of our heart is not engaged in it,

we mock God; and against us there are the words of the prophet Isaiah: ‘This people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me.’ (Isa. xxix. 13.) Our pious men of old have arranged prayers for us, suited to every condition; but the words are nothing without the spirit; and it is not on the words of our service that we must depend for prayer, but on the spirit.”

“But above all, we must remember that God beholds all things; He looks into the secrets of our hearts; every thing lies open before Him who searcheth the heart, and trieth the reins. His eyes are going to and fro throughout the whole earth; and if we are ashamed that men should behold our deeds, how much more ought we to be ashamed before Him who is the great God, and King of the whole earth!” \* \* \*

“When our minds are enlightened, and we are truly believing in the promises of

God, we shall surely find that He will give unto us rest and peace; we shall be enabled experimentally to understand the spirit of the twenty-third Psalm, and we shall behold our Creator in all things. Our minds will be illuminated; we shall enter in through the gates of knowledge, and learn the secrets of God's wisdom. He will not let us go in our own strength, but will assist us in all things, and teach us the way wherein he would have us to walk. We shall then be able to see without our natural eyes, to hear without our natural ears, and understand without our natural understandings. Our will shall then be joined on to the will of God, our love to His love; we shall desire what He desires, and condemn what He despises. 'Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors: for whoso findeth me, findeth life, and shall obtain favour of the Lord.'" (Prov. viii. 34, 35.)



The following anecdotes from the Talmud are interesting, on account of the resemblance they bear to some passages in the New Testament.

“ Rabbi Hillel, who was one of the princes of the Jews in Babylon, was remarkable for his meekness and patience. A person one day laid a wager with another, that no one could irritate Rabbi Hillel’s temper. An impertinent fellow undertook to make the experiment, and accordingly went to him one Friday afternoon, as he was busily preparing for the Sabbath, and asked him a number of frivolous questions, all of which the Rabbi answered with the greatest meekness and love. The man went away disappointed; but another fellow resolved to try his skill. He therefore went immediately to the Rabbi, and said, ‘ Can you teach me the whole law during the time I am able to stand on one foot!’ ‘ Yes,’ answered the Rabbi, mildly, ‘ The whole law is contained in this one rule: What-

ever you would not wish your neighbour to do to you, do it not to him. 'This is the law; the rest is only an exposition of it.'"

The following parable has some resemblance both to that of the marriage supper, and the ten virgins: "Rabbi Eliezer told his disciples, that as no man knows the day of his death, we ought at all times to be prepared for it; and illustrated the matter by a parable: A certain king told his servants that he purposed to make a feast for them. 'Those that were wise among them made themselves ready, and sat down before the door of the palace, waiting for the invitation; but the foolish servants did not prepare themselves, but went away every one to his labour, thinking it would be some time before the king would perform his promise. 'Then suddenly the king called his servants to the feast; the wise entered into the palace, and the king rejoiced with them; but he was exceedingly wroth

with the foolish servants. He said to the wise, 'Sit down and feast with me; but the foolish who are not prepared, must stand afar off, and hunger and thirst.' For thus saith the Lord by the prophet Isaiah: 'Behold my servants shall eat, but ye shall be hungry; behold my servants shall drink, but ye shall be thirsty; behold my servants shall rejoice, but ye shall be ashamed; behold my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit.' " (Isaiah lxx. 13, 14.)

The following anecdote illustrates the doctrine of our knowing we have the petitions we ask of God, before we receive them. Rabbi Chanina Ben Dousa was one day asked to pray for the recovery of Rabbi Gamaliel's son. After having retired for some time, engaged in prayer, he told the messengers they might return, for that the fever had left the sick person, and he would recover. They marked down

the hour, and found on their return that it was as he had said. When asked how he knew this, he said, "That he was no prophet; but his grandfather had instructed him, that if he in prayer feels God sympathizing with him, and assisting him to pray, he may know his request will be granted."

There is another interesting anecdote told of the same Rabbi. He was informed that a poisonous serpent had bit several persons very dangerously; he asked them to point out to him the place where the serpent was; when they came to it, he placed his heel on the hole, and the serpent bit him, but it died immediately, and the Rabbi was unhurt by the bite. He took the dead serpent, and placing it before his disciples, said: "It is not the serpent that can kill; it is sin that kills."

The following sayings of Rabbi Nehemiah, respecting the state of the world previous to the coming of the Messiah, will not be uninteresting to those of my

Christian readers who are watching the signs of the times, and expecting His glorious appearing: "In the generation before the Messiah, the son of David, will come, these will be the signs; the youth will have no reverence for the aged; the ancient will be obliged to stand up before the young; the daughter will rise against her mother, the daughter-in-law against her mother-in-law; the son shall not be ashamed in the presence of his father; and the faces of that generation will express the impertinence of dogs."

In another place he says: "In the generation of the son of David, insubordination will increase; the worthy shall be oppressed. Although the vine yield her fruit, yet shall there be no substance in the grapes, as a mark of the curse. All the nations will disbelieve their own religions,\* and many of the Jews will

\* This is what the Jews all understand the Rabbi to mean; it is literally "All the nations

give up the faith and expectation of the coming of the Son of David."

But my limits preclude me from making any more extracts from those writings, which hitherto have been rarely quoted, except with the view of pointing out absurdities. Surely this mode of treating them is as needless as it is unfair. Does Christianity need to fear Judaism as a rival, that her advocates are so anxious to point out every blemish in the writings of men who lived in an age when the mass of those around them were in darkness and ignorance far beyond theirs? What was the state of Europe in the days of Maimonides, Kimchi, Solomon Yarchi, and Aben Ezra? Was it not that of the grossest superstition; and, with the exception of the few learned men, whose names have rescued what are currently denominated the dark ages, from utter will become *Sadducees*," which is the word used by the Jews to denote an infidel, either among themselves or others.

oblivion, was it not a state of ignorance and barbarism? What did those Jews know of Christianity but persecution and bloodshed? The New Testament was not to be met with beyond the walls of the cloister; and hidden there, along with it, was the secret fire of true piety, which a gracious God mercifully kept alive, lest Christendom should sink in the blackness of darkness for ever. In such an age, did these men apply themselves to the study and the explanation of their own portion of the revealed will of God; and I will venture to say, that they had not the remotest suspicion that the world contained any other. If that city set on a hill, in order that she might be "the light of the world," had become "the mother of harlots and abominations of the earth," it was not from her lips they would listen to an account of a new revelation; and all they saw of what professed to be Christianity, well entitled them to believe that it was "a setting

forth of strange gods." If the circumstances in which they lived are taken into consideration, they will sufficiently account for the total silence of the Jewish commentators respecting Christianity, which has been matter of surprise to some persons. They dared not speak of the corruptions of that which went under this name; because this would have exposed them to the rage of those in whose power they were; and of Christianity itself they knew absolutely nothing; not even the narrative of the life and death of Jesus of Nazareth. And to this day, there are in Poland and Russia alone, many hundreds of thousands of Jews who are equally ignorant; nay, more, I believe I state only the truth, in expressing my conviction, that there are very few Jews in any part of the world who are better informed. The number of those who have even seen a New Testament, form a mere fraction of the whole mass, and those who have perused it are



fewer still. My motive for bringing these things before my Christian friends, is, that I believe ignorance or forgetfulness of them, has often led to the adoption of a very injudicious mode of presenting Christian truth to my brethren. Unjust attacks of the Rabbins, often displaying an almost total ignorance of what is so rashly condemned, is far from being a judicious preliminary; and is certainly not the best mode of obtaining a candid hearing, for the important truths which are sought to be imparted. He who is unacquainted with the weapons he uses, is in danger of having their edge turned against himself.

I am far from denying, that there are many things in the voluminous works of the Hebrew commentators, that must provoke a smile; but, as I have already said, allowance must be made for the age in which they lived, when the literary taste was certainly very different from what it is now. They were fond of enigmas,

parables, and curious questions, many of which certainly appear very absurd in the present day. Some passages, which to us appear absolute nonsense, and which seem utterly inconsistent with the piety and wisdom elsewhere displayed by the same authors, are supposed by modern Jews to have been mystical, or perhaps jocular, allusions to local and temporary circumstances, well understood at the time they were written. Were the records of English history confined to the great outlines, what should we think now of the works of an author, who wrote during the time of the feuds between the houses of York and Lancaster, if he gravely mentioned a battle between a white and red rose, which disturbed the peace of a whole kingdom? It would be as unfair to judge of the excellence of the whole works of the Jewish writers, by such detached scraps, as it would be to condemn the early Christian Fathers and reject what is excellent in their works,

because of their testimony in favour of relics, or any other of those superstitions which the Papists diligently collect from their writings.

I have often felt hurt, at the way in which really pious persons have received information of the lives and writings of holy and spiritual Jews. Some have seemed to think such things hardly credible; while others have hinted that it is dangerous to speak of them, lest persons should imagine that Christianity is unnecessary; or rather, that Christ is not needed as the way of salvation. My dear Christian friends, I beseech you to consider that this is not exalting Christ; it is only degrading Christianity, by holding it up as a mere system of doctrines. Did Christ come to establish a religion altogether different from, and opposed to, that which God himself established at the beginning; or did He come to perfect that which had been formerly commenced? Was Judaism an ancient and foolish

superstition He came to overturn ; or was it a schoolmaster to lead men to Himself? If you admit that it was established by God, and that it was available for salvation, before Christ appeared, why deny that it may still be so to those who have never heard of any other way, and who seek God with a sincere and honest heart? I do not speak of those who wilfully refuse an offered Saviour—who, hating the light, because their deeds are evil, reject it, and will not come unto it,—but of those who cannot believe in Him of whom they have never heard ; of those who are as ignorant of Jesus, as the humblest peasant in this country is of Mahomet. I do not wish to enter into the details of this question ; it is one that has been forced upon, not sought by me. I seek not to inquire whether there be many or few that shall be saved in this way, any more than I seek to enter into the kindred question of the salvability of some of the heathen, who have not heard

either of a God or Saviour. I have only stated facts; and I do not feel answerable for the consequences to be deduced from these facts; I know that the God of Israel is a just God, hating iniquity; but I know that He is not a hard master, reaping where He has not sown, and gathering where he has not strawed.

But while I say these things, let it not for a moment be supposed that I am not sensible of the immense, the infinite difference there is, between knowing Christ Jesus our Lord, and being ignorant of Him; between the view of pardon held out in the ordinances of the law, and the full assurance of the pardoning mercy of God, sealed in the blood of His dear Son. I know well that the "blood of bulls and of goats could not take away sin;" neither could they "make him that did the service perfect as pertaining to the conscience;" it is only when we see the dismissal of sin, as a barrier between us and God, through the one offering of

Christ, that we can have our hearts “sprinkled from an evil conscience,” that all doubts of God’s forgiving love are taken away, and that we have thus “boldness to enter into the holiest of all, by the new and living way” which our Saviour hath opened up for us. It is through Him alone we receive the full assurance of “peace on earth, and goodwill towards men;” it is through Him alone that we see a reconciled God, beseeching sinful men to be reconciled to Him. O, my dear Christian friends, do not think that I am still clinging to what is commonly termed Judaism; or that I do not long earnestly that all my brethren may behold Jesus of Nazareth to be their Redeemer. Do not suppose that I am not acquainted with what a burdened conscience is, because of sin; I can joyfully say, “Blessed be God who has opened my eyes to behold His great love in Christ Jesus.” O it is glorious and blessed to have that perfect love which casteth out

fear. I know that we cannot without Christ have that liberty of soul, whereby we can cry, "Abba, Father." I know that we may serve God as servants, under the law; which is very much the state of those of my pious brethren to whom I have alluded; indeed all their illustrations of the relationship between man and God, are those of a master and a servant; but to be heirs of God and joint heirs with Christ, to be called the sons of God, we must behold God manifested in the flesh.

One important difference between the feelings of the devout Jew, and the real Christian, consists in the manner in which they view that solemn event, the separation of the soul from the body. The Jews have an indescribable horror of death; and perhaps it is only one of them, who has been brought into Christ's marvellous light, that can fully understand how the work of Christ in the flesh "delivers them who, through fear of death, were, all their lifetime, subject to bon-

dage." There is a marked distinction in this respect also, between the Jews and the careless heathens around them, in those countries to which, be it remembered, my comparisons are confined. The mass of the Gentiles are there so utterly thoughtless of religion, living so completely without God in the world, that the concerns of a future state seldom trouble them. Not so with the Jew; even the least pious among them have sufficient awe of Jehovah to look forward with dread to the prospect of his reckoning with them for their sins.

While I desire that the attention of my brethren according to the flesh, and, indeed, of all mankind, should be directed to the true atonement, the true peace-maker, I earnestly wish that the other important end of Christ's coming in the flesh, should be more frequently and distinctly pointed out to them. Nay, I ought not to say, another end; *this* is the end, for which the putting away of sin by the



sacrifice of Himself was the appointed means. He did not so much come to tell us what holiness is, as to tell us how we may be holy. The law is holy, and just, and good, and revealed to us the holy will of God; "but what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." (Romans viii. 3, 4.) Christ, in human flesh, through the power of the Eternal Spirit, conquered the world, the devil, and the flesh; in order that all who put their trust in Him may be able to do the same. We should not regard the work which He performed on earth, as a mere personal holiness, set up for us to admire; but as a holiness to be infused into us, that we may "be holy, as God is holy." In losing the image of God, man has lost that which fits him for the great end of

his being, communion with God. Christ is able and willing to give unto as many as receive Him, power to become the sons of God; He brings them back unto God, being the way to the Father. Union with God is that for which the soul was created; that after which every soul has panted, that has been in any measure enlightened from above. To this high dignity, Christ again exalts us, through the putting away of all that filthiness of the flesh which hindereth perfecting holiness in the fear of God. 'This is the high vocation wherewith we are now called; any thing less than this is not complete Christianity. The language which the Church of Christ ought to have held to the unbelieving Jew, is not certainly, "Stand by, for I am holier than thou," but "See how I am able to conquer the sins which overcome you; behold how I can do all things through Christ which strengtheneth me: come and put your trust in Him, and you also shall have power to be holy."

From the simple facts I have stated, my Christian friends will see, that my brethren according to the flesh, are not in that state of heathen darkness in which they are so generally supposed to be. I do not wish to represent them in fairer colours than they deserve; I know that, compared with the holy and spiritual law of God, we must conclude both Jews and Gentiles under sin; I have chiefly been comparing their characters with that of their accusers, who, be it remembered, ought to have been their examples provoking them to jealousy, by a display of holiness and righteousness. The whole world presents at this moment a melancholy spectacle of sin and misery; but there is this important difference between Israel and Christendom, that while in the horizon of the former, we perceive the faint dawning of that morn which shall terminate in a glorious day, in that of the latter, we behold the sun declining, and the lowering clouds quickly gathering,

that shall soon envelope the whole in the blackness of darkness. Do not say that I am presumptuously setting myself forth as a prophet of evil ; it is impossible for a Christian, who is not blinded by some pre-conceived notion, to avoid seeing the present evil state of things, which is palpable even to men of the world. Blessed be God, who hath provided in the Lord Jesus Christ an ark of safety.

I now desire to address a few words to you, my Christian brethren from among the Gentiles, who, as such, were by nature “ aliens from the commonwealth of Israel, and strangers from the covenants of promise ;” but, having been made “ nigh by the blood of Christ,” are now, “ no more strangers and foreigners, but fellow citizens with the saints, and of the household of God.” Bear with me a little, while I remark on the usual manner in which this text is applied. I have almost always heard it spoken of by Christians, as if it had no reference whatever to

Jews and Gentiles, but solely to converted and unconverted men. Do not suppose I notice this subject, with the design of exalting the Jew at the expense of the Gentile: this were indeed worse than idle. I do so, because I think the way in which I have usually heard it treated of by Gentiles, tends greatly to mar the truth of God, by obscuring the unity of His purpose; which, from the fall of Adam to the restitution of all things, has been one and the same: that of restoring fallen man to the lost image of God; of bringing back him and his habitation, into that condition of being "very good," in which both were originally created. With this important end in view, God "at sundry times and in divers manners spake in time past unto the fathers by the prophets;" and "hath in these last days spoken unto us by his Son." To promote this great object have all His dispensations been arranged. Let us examine a little into what this "com-

monwealth of Israel" is, into which a portion of the Gentiles have been brought through faith. The high calling of Israel is, in Exodus, xix. 6, declared to consist in being "a kingdom of priests, and a holy nation." This was the purpose for which they were separated from all other people. When God made the promises to our father Abraham, He showed him the captivity in Egypt, the bringing them out from thence, and their establishment in the land of Canaan, to cause all nations to know that there is a God in Israel. For this the word of the Lord, the Arm of the Lord, the Angel of His face or presence, pledged Himself to be the covenant with them. In the beginning of the fifteenth chapter of Genesis, we find the Word of the Lord coming to Abraham in a vision. This evidently must have been the Word manifest, else the term *vision* could not be applied. And it is very striking to find, that the similitudes which God uses for the sake of manifest-

ing Himself, or instructing men, are not merely figurative terms, but are chosen for the sake of conveying to the minds of men the tenderness of the relations in which God stands to them. The instance before us shows clearly, that Christ, in the character of the Word, manifested Himself unto Abraham, for the sake of opening unto him the mind of the invisible Jehovah, concerning the redemption which He himself, namely, the Word, has from eternity undertaken to effect. What does the emblem of a *word* convey to our minds? Is not the word of a wise man given forth for the very purpose of making known the wisdom that is in his invisible mind; and does it not thus become the medium of communication between the invisible mind and the hearers? Just so, this name, the Word, is to convey to our minds, that the very purpose of His having come is for the sake of making known the invisible Father. Here then (in Gen. xv.) He is

making known to Abraham the whole mystery of the redemption. For we find that after He promised unto Abraham that his seed should be as the stars of heaven in multitude; Abraham believes, and it is counted unto him for righteousness. After this, Abraham asks again this question: "Whereby shall I know that I shall inherit it?" This cannot be the inquiry of unbelief in him whose faith has just been commended: it, therefore, shows he desired to enter into the mystery of the redemption. He did not doubt that God was able to make his seed as the stars of heaven; but his question referred to that which God declared at the seventh verse of this chapter, viz.: "I am Jehovah that brought thee out of Ur of the Chaldees, to give thee this very land\* to inherit it." This caused Abraham to marvel how he could

\* There is an emphatic redundancy in the Hebrew expression of which the English phrase, "this very land," or, "this self-same land," conveys the nearest idea.



inherit the land, in his present fallen and corrupt state, and while it was still under the curse; thinking that God meant him immediately to enter upon his inheritance. Then the answer of God was, showing unto him the sacrifices, which were typical of the way in which the seed of the woman was to bruise the serpent's head. God told him that it was not *now* he should inherit it, for he should die in peace; but He proceeded to show him, by the furnace and flame of fire which passed between the pieces, the mystery of the resurrection, when all that is impure shall be purged away, and the earth and its inhabitants again be unto the Lord as an offering of a sweet-smelling savour. Now, my friends, does not this open up to us a mighty and joyful mystery? Does it not reveal what the the same Word saith by the prophet Isaiah, (chap. li.) when he shows us, that inasmuch as He has literally fulfilled the first part of the promise made to

Abraham, namely, blessed and increased him, by giving him seed as the stars of heaven in number; so He reminds those who follow after righteousness, those who seek the Lord, to look back unto Abraham, and through this they shall feel assured, that what is yet to be fulfilled will be as literally accomplished? That He will comfort Zion, and comfort all her waste places, and make her wilderness like Eden, and her desert like the garden of Jehovah? What do we know about Eden, unless we look to the second chapter of Genesis; where we find the first Adam placed as the king over the whole creation, full of the wisdom of his Creator; in full communion and intercourse with the Fountain of life; God resting and being refreshed, because He beheld every thing to be very good? Heaven and earth thus were united; Adam being the medium of communion, the channel through which the Invisible blessed and guided the visible. In other

words, man was the heart of the creation, from whence, through his union with God, the streams of life and joy were flowing through every creature; for all things, even the beasts of the field, were pronounced by the mouth of God to be very good. What is it, then, which caused the whole of this same creation to be altogether evil? What is it that took away from Adam the lordship and dominion? The only answer is—sin. The lord of the creation, and every thing over which he was placed, fell with him. But God in his goodness provided a remedy, before he pronounced the sentence of death. And what is the remedy? The seed of the woman. What is that seed to do? To bruise Satan's head, and through this to regain the paradisaical condition; yea, and a higher; for death is, through him, to be swallowed up for ever. And this is, at once, the work for which God pledged himself to Abraham; which he promised by the pro-

phets, saying, through Isaiah, "I will give thee for a covenant\* of the people, to establish the earth, to cause to inherit the desolate heritages," and which, in due time, Christ came to fulfil: take his own words, which expressly state the truth for which I am contending: "Abraham rejoiced to see my day, and he saw it, and was glad." To give, in few words, the substance of the repeated promises made unto Abraham, Isaac and Jacob: the living God himself, by coming in contact with, or laying hold on, man, is to introduce life and immortality. For the Master Workman, alone, could bring into a perfect condition the workmanship of his own hands; which shall be again pure, and holy, and good; for there is none good but God. And we find, that from the beginning he manifests that his desire is not to destroy the earth, but to renew it. Now, to return back to the

\* The word here would have been more forcible if rendered by its primary meaning, "A purifier."

promises made to Abraham, concerning the nation called his seed, “of whom, as concerning the flesh, Christ came,” God said, that they should possess the land of Canaan as an everlasting possession; making, in Gen. xvii. 7—9, the same promise unto the seed as unto Abraham. Now has God made an *unspiritual* promise to Abraham, because he connects the hope of Abraham, and his seed’s future joy and glory, with this very earth; viz. the land of Canaan? God forbid: but as he chose one nation, whom he called kings and priests, and made them the repository of the oracles, and has in all ages shown his manifest love towards them, so that at the time when they were brought low, even to the dust, He, the Word, took the human nature from them; called the witnesses, the apostles, from them; all the transactions connected with the mighty work of redemption took place in the very land of Canaan; the Hebrew Church, which was the founda-

tion of the whole Christian economy, was established there eleven years before there was any Gentile believer. What does all this teach us? That just as the garden of Eden was distinct from the whole creation, although the whole was in the condition of very good, so likewise he separated a nation and a land, from whence, on the re-appearing of our Lord, the Messiah, the living streams are to flow out on the right and on the left, and all nations shall flow unto it, saying, Let us go up to the house of the God of Jacob, to be taught of his ways; while those who, of the nations, are now called to be partakers of the commonwealth of Israel, are to know Him from the least even unto the greatest of them, for they shall see Him as He is. Observe, the apostle does not say unto the unbelieving Gentiles, "Ye are made partakers," but unto those whom God has chosen out from among them; not as if the whole mass of the nations had been called to step into

the place of God's ancient people, and thus form what is called the Gentile dispensation; but he shows to those who believe in Christ, and are sealed by the Holy Spirit, that they are no longer looked upon as strangers to stand without the court, but are one with the royal family.

I must here make one general remark respecting the promises of God, namely, that they are all spiritual; nevertheless, they are quite real and literal. As at the first coming of our Lord, his birth, his riding upon an ass, his sufferings, his resurrection, were all real events, literally, and not typically or figuratively fulfilled; so He shall, in like manner, when He comes again, bring all things into a literally pure and holy state. In the beginning, Satan gained a victory over Adam, and consequently every thing became evil; in the end of time the Second Adam became the conqueror; and this is what the apostle saith in the Hebrews; although we see not as yet all things put under

him, we see Christ at the right hand of God, as the mighty conqueror, and through whom we are more than conquerors. And thus the whole creation groaneth and travaileth in pain, waiting for the redemption; and not only so, but we, who have the first fruits of the Spirit, groan earnestly for the same blessed work to be consummated. This is the “rest that remaineth for the people of God,” which Joshua gave them not, but which is spoken of in David as yet future; in the faith of which our fathers died; “not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them.” For I must once more positively assert, that when the children of Israel were brought out of Egypt, they did not think their happiness was to consist merely in being put in possession of a land flowing with milk and honey, nor that they were to be a distinguished people by their conquering and driving out the nations: for we find in Exodus



xxxiii, that although in the beginning of that chapter, God said that he would send an angel in order to drive out the nations, and to bring them into the land, this did not suffice them; for they put off their ornaments and mourned, because God said that he would not go himself in the midst of them. So you see, my Christian brethren, that Israel saw that their glory consisted in the presence of the Lord; and Moses, in pleading with God for Israel, expressly said, that his presence alone could distinguish them from the rest of the people that were upon the face of the earth. I would to God, that Christians would look more to the manifest presence of the Lord among them, as marking them out from the world, than to doctrines and outward forms. I frequently hear it asserted, that because Christianity is now established, there is no need to have the power and presence of Christ exhibited in his church, as it was in the days of the Apostles.

Alas! alas! is this Babel of opposing sects, such a glorious thing, that the manifest presence of the Head of the Church may be dispensed with? O remember the words of our blessed Lord when he prays for the Church: "That they all may be one, as thou Father art in me, and I in thee; that the world may believe that thou hast sent me." Let me remind you, dear Christian brethren, that we are to live as those who have here no continuing city, but as those whose citizenship is in heaven; and let us be looking out with a longing eye for the glorious appearing of the great God our Saviour. Where shall he appear? in heaven? There he is now: but he shall appear in the clouds, with the voice of the archangel, and with the trump of God, and these corrupt bodies shall put on incorruption. 'This is my soul's joy, that when my Lord shall appear, I shall be like him, and live with him for ever, as a perfect man—spirit, soul, and body.

Christ came to redeem the whole man ; for the soul without the body is not complete, neither the body without the soul ; and at present neither Christ's subjects, nor his kingdom, are complete ; nor will they be till his re-appearing. My friends, you all profess to believe that these our corrupt bodies shall rise out of the dust in glory ; why, then, marvel that the creation, which fell in consequence of the fall of man, shall rise also, and become glorious in consequence of his life and resurrection ?

Before taking leave of my dear Christian friends, I should wish them distinctly to understand, that though I have represented it as unreasonable to expect my unbelieving brethren to distinguish between nominal and real Christianity, especially in cases where the latter has been rarely exhibited to them, I have myself enjoyed many happy opportunities of learning the difference. I do not wish to flatter either Jew or Gentile ; but it is a

truth which cannot be denied, that there is in this highly-favoured country, an exhibition of Christian principle that is looked for in vain elsewhere. I speak not of the mass of its inhabitants; I fear that they are abusing their mercies, and, like other nations who have not enjoyed half their advantages, are fast ripening for the judgments of God; but I believe there is still a holy seed in this land, who are reserved to execute some high and important purpose of God. But while Christianity is seen to more advantage in this country, or, to speak more correctly, while there is *some* real Christianity to be met with here, and very little elsewhere, it is with deep regret I mention, that there is more laxity in piety and morals among the Jews in England, than in any other part of the world. Let not my dear brethren in this quarter be offended with me, when I state what many of them must be aware is a fact generally recognized on the continent; where parents,

who are at all pious, have the greatest reluctance to permit any of their family to go to England, from a fear that they will lose whatever sense of godliness they may have hitherto possessed. The Jews here are almost destitute of any of the advantages I have mentioned, as so commonly enjoyed by those in other countries. The same number of Jews as are resident in London (where I may safely assert four-fifths of the Jews in Britain are congregated,) would, in any town on the Continent, have many pious teachers among them; and would possess advantages of education that are unknown here. The Hebrew language is very little cultivated by them; and hence arises a great ignorance of Scripture, and consequently of all spiritual things. I say not these things to cast a stigma on any one; but I entreat my dear brethren, in England, to examine whether these things be not so, and to lay it to heart. My brethren, glorious days are yet awaiting our nation;

but remember, Zion is to be redeemed with judgment, and her returning ones with righteousness; and the rebels are to be purged out of her. Set not your affections on the mammon of this vain and perishing world; study the Scriptures, and see what God has therein promised to them that seek Him. Look not for your deliverance to any civil privileges the nations may be disposed to grant you; receive such things as gracious gifts of that Heavenly Father who hath ever watched over us, as an eagle fluttereth over her young,—who, because He changeth not, hath never suffered the sons of Jacob to be consumed, though burned on every side. But look not, I repeat, to any measure of man's devising for your deliverance; God was always displeased with our fathers when they sought help from any but himself. "Behold, the Lord's hand is not shortened that it cannot save, neither his ear heavy that it cannot hear; but your iniquities

have separated between you and your God, and your sins have hid his face from you that he will not hear." Let me entreat you, my dear brethren everywhere, into whose hands this little tract may fall, to be humbled before God for our sins as a nation—let us remember the prayer of our renowned king when he dedicated that temple, whose glorious antitype shall yet be manifested; "If they shall bethink themselves in the land whither they were carried captives, and repent, and make supplication unto thee in the land of them that carried them captives, saying, We have sinned, and have done perversely; we have committed wickedness; and so return unto thee with all their hearts, and with all their soul, in the land of their enemies,—then hear thou their prayer and their supplication in heaven, thy dwelling-place, and maintain their cause, and forgive thy people that have sinned against thee, and all their transgressions wherein they have

transgressed against thee.” (1 Kings viii. 47—50.) And such prayers God has graciously promised to hear and answer: “If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they have trespassed against me,—if then their uncircumcised hearts be humbled, and they accept the punishment of their iniquity; then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham, will I remember; and I will remember the land.” (Lev. xxvi. 40—42.)



## APPENDIX.

EXTRACT FROM THE HISTORY OF THE JEWS,  
EDINBURGH, 1840.

WHILE pious Christians on the continent have shown themselves anxious to bring the Jews to the faith of the Gospel, Great Britain has not been wanting to the good work. A "Society for Promoting Christianity among the Jews" was instituted at London in 1809. At first it had to contend with great difficulties; and was exposed to much of that obloquy, which, some time ago, was cast upon Bible, Missionary, and other religious societies. Among its deceased friends were the Rev. Legh Richmond, and the Rev. Charles Simeon of King's College,

Cambridge.\* The latter eminent and excellent clergyman testified his interest in its welfare, by attending and speaking at all its annual meetings, except two, from 1813 to

\* One of the most distinguished living clergymen of the English church, the Rev. Dr. William Marsh of Birmingham, has, on many occasions, evinced his zeal for the conversion of the Jews. A few years ago, a Jew, who had embraced Christianity, and was greatly persecuted in consequence, sought and found a home in the house of this excellent man. Not long after, four of Dr. Marsh's children successively sickened and died. This was regarded by some persons as a judgment from God upon the doctor for his affording shelter to one who had long denied and blasphemed our Lord. But one and all of the children declared on their death-beds, that they had been brought to a saving interest in Christ by means of the converted Jew. Painful as the bereavement was, their pious father would, we doubt not, acknowledge the goodness of God in rewarding his kind treatment of a descendant of Abraham, by making that individual the instrument of spiritual blessings to those nearest and dearest to him.

1832. Increasing infirmities obliged him, about the latter period, to withdraw from encountering the fatigue of public meetings; but such was his zeal for the cause of Israel, that he again appeared on the platform at Exeter Hall, in May 1835, and delivered a speech full of ardour and energy, although he was then in his seventy-sixth year.\*

\* His interest in Israel's welfare did not terminate there. When, about a year and a half afterwards, he was laid on his dying bed, he dictated the following address to the undergraduates of Cambridge. So calm, collected, and vigorous was his mind, that he did not alter a single word in it when it was read over to him for correction:—"My dear young friends,—I have long wished to address you on this occasion; and since I had no hopes of doing it by word of mouth, I have wished to do it through the medium of Mr. Spence (one of Mr. Simeon's curates;) but the weakness that has come upon me, incapacitates me from doing it as I would desire. You will, however, excuse my infirmities.

"The thing which I wish to bring before you is this:—ought we, or ought we not, to

Not long after its establishment, the Committee of the London Society resolved to procure a translation of the New Testament

resemble Almighty God in the things most near and dear to God himself? It has been the one object of my life to do so, and it is my dying prayer for you, that you may do so also. Now, I ask, what is at this very moment God's view of his ancient people, and his feeling towards them? 'I have delivered the dearly beloved of my soul into the hands of her enemies.' (Jer. xii. 7.)

"Are such God's feelings towards them even now? and ought not ours to resemble them? Have we no cause for shame, and sorrow, and contrition, that we have resembled Him so little in past times? And has not every one of us cause for shame, and sorrow, and contrition, for his sad want of resemblance to God at this very hour?—yea, for his very contrariety to God in this respect?—Yes, have we not reason to blush and be confounded before God, when not even a desire for this resemblance has existed in our minds?

"Respecting them at this moment also, God says (Rom. xi. 28,) 'They are beloved for the fathers' sakes; and have we no sense of shame

into the Hebrew tongue. In order to promote this desirable object, Dr. Buchanan

that there is no correspondence of mind between God and us in that respect?

“But God says concerning them, ‘I do not this for your sakes, O house of Israel, but for mine Holy Name’s sake, which ye have profaned among the heathen, whither ye went; and I will sanctify my great name which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes. For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.’ (Ezek. xxvi. 22—24.)

“Now, I ask, let the Jews be ever so insignificant, that we do nothing for *their* sakes, ought not the glory of God’s Holy Name to be as dear to us as it is to Him? Are there no obligations lying upon us on this ground? Have we no cause for shame, and sorrow, and contrition, that these considerations have weighed so little in our minds? Surely, if we felt as we ought, the glory of God as connected with this subject should be dear to us, dearer than life

presented to them a copy of the curious manuscript translation found in Malabar, itself. But who, in this view, does not stand self-condemned before God?

“But let us enter upon another part of the subject:—God’s design and purpose towards them. (Jer. xxxii. 41.) ‘Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart and with my whole soul.’

“Now, I ask, is this God’s state of mind towards them? What, then, should have been ours? But, alas! what are our own? What have they been in times past? What are they at the present moment? Tell me, are we not sadly unlike to God? And should it not be a matter of daily humiliation that we are so? Yea, should we not all rise at this moment as one man, with self-indignation against ourselves, that we are so utterly unlike to God, and so little ardent to resemble him, and to accomplish his will?

“Read what is said at Zeph. iii. 17-20. ‘The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love: he will joy over thee with singing. I will gather them that are sorrowful for the solemn assembly, who are of thee,

which has received the name of the "Travancore Testament." The version of the

to whom the reproach of it was a burden. Behold, at that time I will undo all that afflict thee; and I will save her that halteth, and her that was driven out; and I will get them praise and fame in every land where they have been put to shame. At that time will I bring you again, even in the time that I gather you; for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the Lord.'

"And, having read it, ask whether we should not rise to this mind? Can we hope for God's blessing on our own souls, when we have so little regard for the souls of his most dear people, and so little resemblance in ourselves to him respecting them?

"I say no more! May God speak to all of you with thunder and with love; and may my dying hour be a source of life to God's interest among you all, both in this place and throughout the world." Well might Mr. Cartwright, as a minister of the Episcopal Jews' chapel, preach a funeral sermon for Mr. Simeon, and take as his text, Luke vii. 5, "He loveth our nation."

New Testament has been executed, and extensively circulated among the Jews; for whose benefit the Society has likewise published an edition of the Old Testament in Hebrew, which is eagerly sought after, and willingly purchased by the Jews on the continent of Europe and the northern coast of Africa. As the Society is composed of Episcopalians, it has caused the Liturgy of the English church to be translated into Hebrew. This version is regularly used at the Episcopal Jews' chapel, Bethnal Green, London, of which the Rev. James B. Cartwright is the minister. This gentleman is likewise secretary to the Society. According to the report for 1839, the baptismal register of this place of worship contains a list of two hundred and seventy-nine individuals of the Hebrew nation admitted into the visible church by baptism, one hundred and ninety having been baptized in the chapel, and eighty-nine before it was opened for di-



vine service. Of the whole number, ninety-six were baptized as adults, and the rest as children.

This excellent Society has twenty-three stations in Europe, Asia, and Africa, and maintains forty-nine missionaries and agents, of whom twenty-three are converts from Judaism. It has under its direction a Hebrew college in the metropolis, over which the Rev. Dr. McCaul presides. The object of this institution is to train up two classes of missionaries,—one composed of learned converts, well versed in rabbinical lore, who are to be thoroughly instructed in Christianity; and the other of pious Christians wishing to become missionaries to the Jews, who are to be rendered familiar with Hebrew opinions and customs. From this excellent academy much benefit may be expected to arise.

The London society supports seven schools in the duchy of Posen, a part of the Prus-

sian dominions, and an especially interesting district, from the number of Jews resident there. We insert the following account of the present state of these schools given by the Rev. Mr. McCheyne, who visited them last year:—"In company with Mr. Bollsen (one of the Society's missionaries,) we visited the Posen school. A few weeks ago, there were eighty children; now we found only twelve. This falling off, which I believe will be only for a short time, was produced by a happy cause,—the real conversion and baptism of two of the girls. We listened with delight to their simple history.\* The master seemed a fine young

\* Mr. McCheyne gives the following interesting account of one of these girls, whose name was Bertha:—"Her father was a very determined Jew; but her teacher believed that she had known the truth for four years. Last summer she left her father's house for G——, a town a great many German miles off, where the teacher lives by whom she was brought to

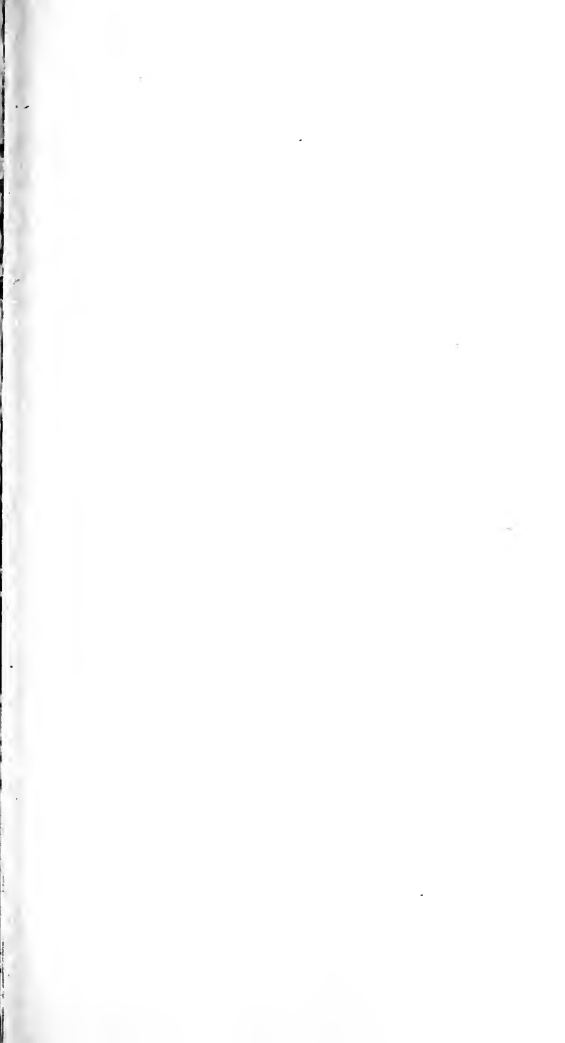
man. He first played the violin, while the children sung sweetly same Christian hymns. They afterwards went over the history of the birth of Jesus.—We next visited the school in Storchnest, a large Prussian village, about twelve hours' journey distant from Posen: thirty-eight children attend. We found them reading the history

a knowledge of the Saviour. She went in order to seek baptism. She was very happy on the road, singing the hymns she had learned at school, to lighten the fatigue of the journey. Her father, suspecting whither she had gone, pursued, overtook, and brought her back. And now her home was the daily scene of her persecution. She was not suffered to go to school, or to read her beloved Bible. Still she remained firm in her desire to be a Christian. The president took her into his house. The father prosecuted. The Court for Minors decided that she need not return to her father's house unless she pleased. She was accordingly baptized on 9th February 1839, by the name of Louisa. Her age was then sixteen years. She is now at Pinne, six miles from Posen, and works with her needle."

of Joseph in the German Bible. We heard them examined on the Bible history, on grammar, and on natural history; and lastly, they sang three Christian hymns. It quite reminded me of a well-conducted parish school in our own happy land."

THE END.

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